LIBRARY OF PRINCETON
MAY 19 1910
THEOLOGICAL SEMINARY.

Division I

Section 1

The Missionary Review of the World

LIBRARY OF PRINCETON
THEOLOGICAL SEMINARY

VOL. XXII. NEW SERIES VOL. XXXII. OLD SERIES

JANUARY TO DECEMBER, 1909

EDITOR-IN-CHIEF
REV. ARTHUR T. PIERSON, D.D.

ASSOCIATE EDITORS
REV. J. T. GRACEY, D.D. REV. D. L. LEONARD, D.D.
REV. J. STUART HOLDEN REV. LOUIS MEYER

MANAGING EDITOR
DELAVAN L. PIERSON

FUNK & WAGNALLS COMPANY
NEW YORK LONDON
1909

Copyright, 1909
by
FUNK & WAGNALLS COMPANY

Printed in the United States

Digitized by the Internet Archive
in 2015

https://archive.org/details/missionaryreview3222unse

THE TABERNACLE CONGREGATIONAL CHURCH, SALEM, MASS., AS IT APPEARED ON FEBRUARY 6, 1812, WHEN ADONIRAM JUDSON AND HIS FOUR COMPANIONS WERE ORDAINED PREPARATORY TO THEIR DEPARTURE AS MISSIONARIES OF THE AMERICAN BOARD

(Loaned by courtesy of *The Baptist Missionary Magazine*)

(See page 100)

The Missionary Review of the World

VOL. XXXII. No. 2 *Old Series* | FEBRUARY, 1909 | VOL. XXII. No. 2 *New Series*

Published by Funk & Wagnalls Company, 44-60 E. 23d St., N.Y. Isaac K. Funk, Pres., A. W. Wagnalls, Vice-Pres. and Treas., Robt. Scott, Sec'y

SIGNS OF THE TIMES

FOOLISH MISSIONARY PRAYERS

In Lucas's "Empire of Christ" one paragraph indicates the danger and folly of many of our prayers for missions:

> We have the remarkable spectacle of the establishment of prayer unions beseeching God for more success, side by side with the recognition of our utter inability to provide for the success He has already granted. . . . We send up a prayer to heaven for more work, and we send out a message to the field announcing a reduction of grants. We should be dumbfoundered if we received a request from the field asking us to reduce our prayers, on the ground that they were quite unequal to provide for the answers already granted.

Prayer is indispensable for any missionary advance, but its main objective just now must be the Church and not heathendom.—H. P. BEACH.

CALLS TO PRAYER

Page

Recent Signs in China..... 81
Japanese Growth 82
Developments in Korea..... 83
News from India..... 83
Christian Literature Society for China 113
A Chinese Christian Circle.....125
Opportunity and Responsibility.....131

THE ORIENT AND THE OCCIDENT

These are ceasing to be distinctive as of old. Witness the vast numbers of Chinese and Japanese that are coming to America. If the exclusion laws permit, there will presently be a large influx of Chinese students into the United States, and the freedom of intercourse between the two hemispheres is increasing. By an agreement, recently entered into between Minister Rockhill and the Chinese Government, the Boxer indemnity is to be used for sending 2,000 students to this country to be educated. One hundred are to be sent annually for four years, and fifty annually during the time of the indemnity. Eighty per cent. of these students are to be trained in the manual arts, and the others in law and government; and a Chinese Educational Commissioner, with five assistants, is to have charge of the work. A similar commission, operating at Peking, will determine the schools to which the students are to be sent. These students will vary in age from twelve to twenty years. Such measures will not only do much for China, but will help to correct misunderstandings between Oriental and Western peoples. The indemnity is surely to be put to a good use.

RECENT SIGNS IN CHINA—COMMERCIAL AND POLITICAL

Some figures published lately by the Chinese Postmaster-General show the stupendous progress of the great heathen empire during the past years. Five years ago there were only 446 post-offices in the whole empire, which handled 20 million pieces of mail. In

1906 there were 2,096 post-offices, which handled 113 million pieces of mail. And in 1907 the number of post-offices in China increased to 2,803, which handled 167 million pieces of mail.

It is planned to construct nine public stations for wireless telegraphy in the province of Canton at once, and to add six other stations between Canton and Shanghai soon. Since the Russian stations in Manchuria are not for the use of the public, and Japan has only two public stations, China, the land which tried to exclude everything foreign hitherto, is the most progressive country, as far as facilities for commerce are concerned.

With this news of progress comes the disturbing intelligence of the dismissal from office of Yuan Shih Kai, the most progressive official in China. The European and American governments fear lest this may mean reactionary plans on the part of Prince Chun and hostility to foreign interests. We do not, however, anticipate this.

CONTINUED REVIVAL IN MANCHURIA

"The revival still goes on," writes Rev. Walter Phillips, of the Presbyterian Mission, "and whereunto it will grow no man can yet tell.

"The whole Manchurian Church seems stirred to its depths. The leading men are transfigured, and their ideals of sin and prayer have moved as from pole to pole; the members are one and all filled with a new zeal to go forth and tell their friends and neighbors. The very schoolboys are in the streets preaching and selling books. The girls, under charge of some matron, spend their half-holiday in tramps to outlying villages, where they gather the women together and preach and pray half the night. In hospitals and public institutions old jealousies and frictions are swept away, and the workers meet daily to pray for their own weak hearts and the coming of the kingdom. Enemies have been reconciled; old feuds healed up; gamblers have been restored; opium-smokers reclaimed, and men made new.

"Of permanent results it is too early yet to speak. So far the movement has been mainly within the church, but it is already spreading, and naturally must spread to those without; so that this year should see a vast ingathering."

JAPANESE GROWTH—MATERIAL AND SPIRITUAL

The president of a steel rolling-plant in Hokkaido recently returned from a tour of England and America, where he became imprest with the moral advantages of the laborers. He conceived the desire to improve the moral tone of the laborers under his care, and has offered to provide a home for a missionary and to equip him for his work among the six thousand employees. There will also be Bible classes among the officials and their wives.

This is a wonderful opportunity to bring the Gospel message to a large company of men! The little Presbyterian church in the same town also gives a fine opportunity to turn these men to the church already established in their midst.

At the recent conference of Kumi-ai (Congregational) churches in Japan, there were large meetings held in the city hall. At the communion service on Sunday 600 Christians were present. Rev. J. D. Davis writes: "When I think back thirty-three years, when Joseph Neesima was the only Christian in the city, and when for six years

we could not rent a building in the city for Christian services, I realize the great change. This body represents 121 churches and chapels, 67 of them entirely self-supporting, with a total of 15,000 members."

Mr. T. Harada, the President of the Doshisha College at Kyoto, in a recent address said there were three great functions which Christianity has to fulfil in Japan. 1. It must preach the Gospel of *individuality*. In Japan the family and the State have been made so much of, that comparatively the individual counts for little. Christian teaching is especially designed to correct this mistake. 2. Christianity must purify and beautify Japanese *family life*. The home life in certain Christian countries is rightly held up for admiration throughout the civilized world. 3. Christianity must teach *humanity*, must seek to overcome hatred and class distinctions.

DEVELOPMENTS IN KOREA

In this nation, that was so long known as the "hermit nation," for its extreme exclusiveness, since 1880 the most rapid strides toward a prosperity such as distinguishes Occidental peoples have been going on, and with a celerity that seems to make even Japan's progress slow. It was no longer ago than 1866 that a violent persecution broke out, entailing the deaths under torture of nine French Roman Catholic priests, with their bishops, and thousands of converts. It was ten years later, in 1876, before, after 3,000 years of rigid exclusion, Korea yielded to Japanese and Chinese compulsion, and admitted the right of free intercourse with foreigners on her own soil. This innovation provoked, in 1882, a brief revolution, which, however, eventuated in treaties with the United States, Britain and Germany. The king, the next year, sent an imposing embassy to the capitals of the great nations, to promote friendly relations, and, from that date, Western ideas took rapid root, as shown in a new educational system, army reorganization, etc. Notwithstanding the uprising in Seoul, in 1888, which was soon quelled, the political and religious development of this nation has been steadily advancing, and it is difficult to keep track of it. Take two examples among many:

Mrs. S. A. Moffett writes from Pyeng Yang of progress made in the mission:

> During the past nine months we have seen the organization of the Presbyterian church in Korea, and of the first Presbytery, installation of the first Korean pastors, first graduations from Pyeng Yang College and Seminary, and the Medical School in Seoul. The normal class for men has an attendance of about two hundred; the Theological Seminary an enrolment of ninety-eight. The ingathering into churches both in city and country promises to be larger than ever before. Central church in this city has been crowded all this year.

The native Christians in Korea everywhere exhibit great *liberality*.

NEWS FROM INDIA—GOOD AND ILL

Some see in the present unrest reason to fear another uprising in India. Natives have become educated far enough to discover that they are not reckoned among the powers of the present world, and are coming to think that they ought to be. Rev. Geo. H. Brock, of Kanigiri, writes as follows:

> That there still exists a good deal of unrest in India has been very rudely brought to the attention of all in the attempted assassination of the Lieutenant-Governor of Bengal a week ago. Sir Andrew Fraser, a brave and earnest

Christian gentleman, went to the Y. M. C. A. hall to preside at a lecture, and just as he reached the platform a young Bengali rushed up to him and, presenting a revolver within a few inches of his breast, attempted to shoot; but, fortunately, the revolver missed fire twice. Mr. Barber, of the Y. M. C. A., who was standing nearby, grappled with the youth, and others coming to his help soon secured him. An Indian raja, seeing the danger of the Governor, pushed him into an anteroom. A feeling of horror has gone throughout the country at this new exhibition of the evil spirit among the people.

Sir Andrew Fraser has ever been a friend to the people of India, reluctantly putting into operation the repressive measures of the last two years. But this is the third attempt on his life.

Only a few days after the attempt on Sir Andrew Fraser, a police inspector, a native, was murdered on the streets of Calcutta, and no trace of the murderers has so far been found, tho a large reward has been offered. This inspector had been active in capturing the persons who had thrown the bombs in the recent outrages.

Another symptom of the unrest is the sympathy of many people for the murderers.

On the other hand, Mrs. William Butler writes of better tidings:

A bit of glorious news from India must be shared with all who toil for that needy land. One of the most remarkable sights at the Jubilee at Bareilly was the baptism of 523 converts. These were not hastily gathered, as some might have feared, but only a small fraction of those being prepared by their pastors for acceptance of Christianity. The following year over 200 of these men brought their wives for the sacred rite, and now Bishop Warne informs me that 2,000 have now come as the direct result of the work done by those baptized at the Jubilee. More than this, the preachers did not hesitate to declare at the District Conference that hundreds of these, who had taken that as the first step toward Christ, had now "found the new heart and testified before their friends, and know what salvation means!" So is God blessing the toil of the faithful ministers of the Church in India, and only the lack of workers hinders from a great extension of this blest work. May the Church here rise to its splendid opportunity in that, as well as in other mission lands to-day!

A WEEK OF PRAYER FOR ISLAM

It is proposed by the Arabian Mission of the Reformed Church in America to set apart the last week of February, from the 21st to the 28th, for united intercession on behalf of the Moslem world, especially remembering the present crisis in Persia and the new development and liberty in Turkey, Arabia and Egypt.

What God has wrought since last July in the Turkish Empire by opening doors and giving freedom to the press; what He is doing in Arabia by preparing highways for His Gospel in the building of railroads; what He has done and is doing in Persia, Egypt and Morocco by the plowshare of His providence in preparing the soil for the sowing of His Word—all these great events, not to speak of revived interest among Moslems in Christianity and answered prayers at many mission stations, prompt us to urge this appeal and ask God for even greater things.

All societies working among Mohammedans are especially invited to observe this week of prayer, both in the family and the pulpit, and if possible by special united intercession. "Father, the hour has come. Glorify Thy son that Thy Son also may glorify Thee."

MADAGASCAR AND THE FRENCH

Rev. James Sibree, at Brighton, England, recently gave a most lamentable picture of the condition of mission work on this great island. The

work there began in 1818, ninety years ago. The London Missionary Society sent Messrs. Bevan and Jones, with their families, as their first missionaries.

When Ranavalona II., in 1868, was enthroned the reign of the first Christian queen was begun, and shortly afterward the final blow was struck which insured the supremacy of Christianity in the island, with 50,000 communicants, and thrice as many adherents, and thirty times as many seeking religious teaching. This island became known as the "Crown of the London Missionary Society."

Then succeeded attacks upon Madagascar by France. Absurd demands, backed by a military force, which Ranavalona died in 1883 resisting, and which her successor, Ranavalona III., for two years more continued to oppose with force of arms, till in 1885, defeated at all points, she was compelled to accept French protectorate. Eleven years later this became annexation to the French Colonial Establishment, and in 1897 the queen was deposed by the French governor and the Malagasy nationality ceased to exist.

It was not too much to say with Professor Warneck that from that time Protestant missions virtually received a death-blow. French occupation gave the Jesuits the chance they had coveted for nearly half a century, of feeding a grudge against the British, cherished by French fanatics and colonial politicians. Evangelical Christians and native pastors have been charged with crimes, imprisoned and put to death; mission property confiscated, evangelical schools wrecked; and but for the Paris Missionary Society, which came to the rescue, there might be no Christian church in Madagascar. All this fits us to understand Mr. Sibree's picture of the condition of mission work in that island. He said:

> Twelve years ago they had a larger number of people connected with their congregations and of children in their schools than now, with a greater number of pastors and teachers than in all the other stations of the London Missionary Society put together; but with the appointment of the present governor, in 1906, a régime of bitter hostility to all missionary effort commenced. The Y. M. C. A. had been broken up, school-teaching in the churches had been prohibited, with the result that three-quarters of their day-schools were closed; and the official school-teachers were instructed to gather the children on Sundays for secular lectures. Altho games and sports and debasing amusements were permitted on the Sabbath, "if twenty-one Malagasy met on the Lord's day to study the Bible they were liable to imprisonment."

The *London Christian* is right in its conclusion, that the matter calls for action on the part of the English Government. It is hardly conceivable that the French administration would not listen to a representation, and refuse to extend to the island the religious freedom which they have legalized in France, and which is extended to French subjects in all British colonies. It is hoped that some Christian members of Parliament will bring the matter before the House at an early date.

RELIGIOUS CONDITION OF FINLAND

News has come of renewed persecution of Jews in Finland. Hundreds, driven from home by Russian officials, are said to be starving in the fields. They are barred from citizenship.

Of the general religious conditions the Rev. Gustaf A. Hiden writes:

The Finlanders are a sober-minded people, with a great amount of reverence for God and divine things, and are not ashamed of speaking about matters concerning their soul.

The Catholic Church now and again solicits the assistance of the civil authorities, in order to prohibit some one from preaching the Gospel who is not officially authorized by the State, but such steps are usually ignored by the community in general and especially by the political press.

Several important religious bodies have not tended to point out the direct way to the purpose aimed at. On the contrary, poor souls have been led a winding, roundabout way in search of salvation.

The oldest of these, "The Pietists," teach that perfect assurance of divine adoption can never be obtained in this life.

"The Evangelicals" say that the work of grace in the soul is wrought in baptism.

"The Laestadians," whose founder was a clergyman in Sweden named Laestadius, is a kind of Romanism sprung up in the midst of Protestantism. Their doctrine teaches that "outside the church"—their small circle—there is no salvation.

These bodies have this in common, that they are strictly ecclesiastical, incompatible toward those who hold different views from themselves, and often live in a state of disharmony one with the other.

The Baptists began to work here about thirty years ago. About ten years their junior is the so-called Free Church Movement, which is something between the State and the Free Church. The adherents wish their names to remain on the ecclesiastical rolls, but, at the same time, being dissatisfied with the religious life and ritual of the State Church, they form separate societies for the breaking of bread. They have no special confession of faith, neither have they any kind of organization, so that it is difficult to say what the future results will be.

In addition to these different branches of Protestant work there is the Greek Catholic Church with about 50,000 adherents, with few exceptions Russian natives.

THE BIBLE AND GOSPEL IN SPAIN

Great transformations have taken place since Borrow wrote "The Bible in Spain," and even since Mrs. Gulick opened her school for girls a quarter of a century ago. Many daughters of prominent Catholics have found there a Christian training. But, tho Pastor Fludner was permitted before the last century's close to begin his great work under the shadow of the Escurial, the Protestant gospel still finds not a few hindrances from indifferent, if not hostile, authorities in the state, and priests in the Church who do not disguise their antagonism.

In September last the Reformed Church of Spain addrest a message to the Congress of Deputies, setting forth the wrongs to which Spanish Protestants are often subjected by the authorities—entirely contrary to law—and demanding religious liberty, in the name of the Constitution.

Among the instances of outrage are the following: A young man, in the province of Saragossa, for not baring his head when the Host was carried through the streets, was condemned to ten days' imprisonment, a fine of 75 pesetas and costs. Another who was working in the street when the Host was carried by, and went on with his work without saluting, was condemned to six days' imprisonment, 40 pesetas fine and costs.

Religious liberty was decreed in Spain forty years ago, and immediately afterward, in Madrid itself, a Protestant Church of the Redeemer sprang into being. Services had been held in a small hall, at risk to

the pastor, if not to the congregation. With the decree of religious liberty, the hall became too small and a church was built and opened January, 1869. Religious liberty soon became only tolerance, but ten other churches and missions were founded, and united to form the Reformed Church of Spain. A chapel has been opened in Valencia fulfilling the desire of Bishop Cabrera, who found Christ through the study of the Bible, and left the Roman Church to devote himself to the Protestant ministry.

THE CRISIS IN VENEZUELA

The despotic rule of President Castro—practically a military dictator—has at last been overthrown in Venezuela. His power depended not on his ideals or work for the benefit of the nation, but on his ability to control the army and his compromise with the rabble and with mountain bandits. With his departure to Germany for surgical treatment he was deposed from the presidency and Vice-President Gomez stept into Castro's place. With this change of government it is to be hoped that the exploitation of the country to benefit a private purse will cease, and that increased prosperity and full religious liberty will mean a new era for Venezuela. The new president has taken steps to reach a peaceful settlement with Holland.

This Republic covers a large territory, six times the size of New York State—larger than France and Germany together—and has a population of between two and three millions. It is comparatively neglected from a missionary view-point. The Roman Catholics, who include most of the population, are still under the shadow of superstition and corruption. Atheism is making progress among them on account of the failure of the papacy. The Presbyterian Church (North) has one station, with two missionaries; the Christian and Missionary Alliance, the South American Evangelical Mission, the Plymouth Brethren and the American Bible Society also are seeking to do some work in the republic. It is in the darkness of medievalism.

A REVIVAL IN GREENLAND

The Lutheran Church in Greenland, which took over the Moravian mission years ago, reports a revival of religion among the Christian Eskimos. Former Moravian helpers have been active in connection with this movement, and the revival has stirred them up to publish a church paper in the Eskimo, that their countrymen may be more widely reached.

The Danish Missionary Society has transferred the care of all its congregations in Greenland to a committee of members of the Danish churches (undenominational). The membership of all these congregations is 10,818, and the congregations transferred to the Danish Society by the Moravians in 1900 are included. The committee will look after the spiritual needs of these congregations. The Danish Missionary Society expects, however, to preach the Gospel to the heathen which still inhabit the eastern and northern parts of Greenland.

INTERDENOMINATIONAL HOME MISSION CAMPAIGN

The Home Missions Council, consisting of the Home Mission Boards of the Evangelical denominations throughout the United States, has planned for an extensive publicity campaign which will be conducted in two series, the first being as follows (two days in each city):

Brooklyn, January 25th and 26th; Hartford, January 26th and 27th; Buffalo, January 27th and 28th; Cleveland, January 28th and 29th; Pittsburg, January 31st and February 1st; Baltimore, February 1st and 2d; Atlanta, February 3d and 4th; Philadelphia, February 9th and 10th. The second series will be in the Central West as follows: Cincinnati, March 21st and 22d; Nashville, March 22d and 23d; St. Louis, March 23d and 24th; Kansas City, March 24th and 25th; Omaha, March 25th and 26th; Minneapolis, March 28th and 29th; Chicago, March 29th and 30th.

The following subjects will be discust: "To-day's Outstanding Problems of Home Missions"; "The Unity of the Church in its Mission to America"; "A Christianized America—for Nation Building"; "A Christianized America—for World Redemption"; "The Backward People"; "Our Expanding Frontiers"; "The Immigrating and Emigrating Peoples"; "The Church and Its Resources—the Men and the Means"; "City Evangelization"; "The Church and the Labor Movement." The evening of the second day will be devoted to denominational rallies which will be arranged for by the various denominational Home Missionary societies.

Among the speakers who have already consented to take part in this campaign are the following: Rev. Charles E. Jefferson, D.D.; Rev. H. L. Morehouse, D.D., LL.D.; Rev. C. L. Thompson, D.D., LL.D.; Bishop E. R. Hendrix, D.D., LL.D.; Rev. James I. Vance, D.D.; Hon. Joshua Levering, LL.D.; Commissioner Robert Watchorn; Rev. Arthur S. Lloyd, D.D.; Rev. H. C. Herring, D.D.; Rev. L. C. Barnes, D.D.; Rev. Frank Mason North, D.D.; Rev. Charles Stelzle; Rev. W. S. Holt, D.D.; Rev. Howard B. Grose, D.D.; Mr. J. Ernest McAfee; Rev. Howard J. Melish; Rev. W. D. MacKenzie, D.D.; Rev. Floyd Tomkins, D.D.

AGAINST COEDUCATION OF WHITES AND BLACKS

Berea College, in Kentucky, is one of the first educational institutions which made the attempt to educate whites and blacks in the same school. In 1904, the Kentucky Legislature enacted a law forbidding the attendance of blacks and whites at the same school. It was a severe blow to the college. The question was taken to the Supreme Court of the United states, which has just given a decision that the law is valid. The opinion of Chief Justice Brewer applied the law only to corporations, and not to individuals, so that a private individual may maintain a school for both whites and blacks, but no board of trustees under a State charter. Justice Harlan dissented on the ground that the decision does not meet squarely the question whether it is a crime to educate whites and blacks together.

It seems as tho race antipathy were taking, nowadays, a hydra-headed form, and no sooner is one matter of controversy settled than some new one emerges. Berea College has won for itself a name and fame in its noble work that should suffice to protect and vindicate it. We believe, however, that this action against Berea will also work out for good, and that there will be two Bereas in place of one if Christians rally to the support of negro education.

SHELDON JACKSON'S FUR SUIT FOR SUMMER USE IN ALASKA

From "The Life of Sheldon Jackson." By Prof. Robert Laird Stewart. Copyright 1908 by Fleming H. Revell Company

WESTMINSTER COLLEGE, SALT LAKE CITY, UTAH

1. WOMAN'S BUILDING. 2. CONVERSE HALL (ADMINISTRATION BUILDING)

From "The Life of Sheldon Jackson." By Prof. Robert Laird Stewart.
Copyright 1908 by Fleming H. Revell Company

BEACON-LIGHTS IN MISSION HISTORY

SHELDON JACKSON, THE APOSTLE OF THE NORTHWEST *

EDITORIAL

About a half-a-century ago, in the chapel of Princeton Theological Seminary, the eloquent Dr. McGill delivered a masterly sermon on the subject of Missions. He was a remarkable preacher, and, in the course of his address, as tho inspired by some sudden impulse, he looked straight in the faces of the students before him, stretched out his long arm, and said these memorable words: "Young man, if you can not be *first*, be *foremost*." They were winged words and they found their way both to the mind and heart of a young man who was present; and who, from that moment, lived and labored in the spirit of this maxim: If in the race of life he has not been first, he has certainly been among the foremost, pressing always to the front in pioneering work and laboriously endeavoring to carry the Gospel into the Western wilds.

That man was Sheldon Jackson. His life of service now covers a full half-century, during which his labors have been very widely extended, and the variety of his activity a positive phenomenon in the missionary world. He first labored successfully as a foreign missionary in the Indian Territory among the Choctaws; then, after a short period, he removed to the frontier lines of Iowa and Nebraska, where for a dozen years or more, as has been said of him, he "marshaled the advance guard of the Church along the slopes of the Rocky Mountains" from the northern border of Montana to the northern border of Mexico; and, finally, he became the apostle of Alaska—that farthermost limit of the American nation; that archipelago of the great northwest Pacific.

It will thus be seen that his labor has ranged through nine States and four Territories, in the new West beyond the Mississippi, where it may be truly said of him, like the Apostle Paul, "In labors abundant, in journeys often, in perils of waters," he has served his Master and the destitute peoples of this great Western domain.

Dr. Jackson has lived a nomadic life. His missionary career has been largely on foot, or in the most crude road vehicles; and on horse- or mule-back. Some attempt has been made to estimate the aggregate of distance, covered by his journeys, and it is thought that during the half-century he must have traveled at least 1,000,000 miles! While he resided in Colorado, each trip to Montana must have covered 1,500 miles, and southward to Arizona fully 2,000. During thirteen continuous years he traveled nearly 350,000 miles, an average each year of nearly 30,000.

Extensive Travels

While engaged in the purchase of reindeer, in behalf of the Government, in the decade of years between 1890 and 1900, he made one trip to the capital of Kamchatka, and thirty-two trips to northeastern Siberia; he made twenty-six journeys to Alaska, each of which involved nearly 20,000 miles of travel; five times he went as far as Point Barrow, the northern-

*"The Life of Sheldon Jackson," by Robert L. Stewart, $1.25, *net*. Fleming H. Revell Co., N. Y. 1908.

most settlement on the Western Continent. Not only has his travel been constant, but the most of it under conditions often very unenviable. Railroads were, of course, in their infancy in the West, and the traveler was glad to get a stage-coach, buckboard, lumber-wagon, mule team or ox-cart, and sometimes a reindeer-sledge on the land, and a dugout or canoe when no better vessel was at hand for water transportation.

Yet in this self-denying explorer, Sheldon Jackson, patience, courage and sacrifice have never given out. He seems to have had a remarkable power of adapting himself readily to any variety of circumstances. He counted no ordinary discomforts as worth mentioning, and submitted even to the cramped positions necessary in stage-coaches or on buckboards, hemmed in with baggage and the companionship of the most reckless and often profligate classes. Some of these trips lasted for days, often a week or more of uninterrupted travel.

Not only did Sheldon Jackson endure discomforts, but he dared dangers which were incident to the condition of the territory through which he journeyed, and the rough classes by whom it was partially settled. He has ridden with a rifle on his knee or a pistol in his pocket in the midst of murderous Apaches, or equally murderous robbers and bandits, narrowly escaping death on more than one occasion, and once himself taken for a robber or highwayman, with a dozen revolvers pointed at him at once. In one case, the vehicle in which he was riding plunged over a steep precipice, he escaping only by leaping out a moment before the plunge.

There were many necessary perils involved in the travel, in exposing his person to intensest cold and most violent storms of hail and snow, as well as the dangers of ice on the river, traveling amid rapids and dangerous floes. He has crossed mountains at a height of from 11,000 to 13,000 feet, and has been ground amid ice-floes and by the ice-packs in the arctic seas. Three times his death has been reported, and once he had an opportunity to read his own obituary.

His addresses have numbered thousands, his written reports hundreds, and, in addition to all else, for ten years he edited *The Rocky Mountain Presbyterian,* and later on *The North Star.* Add to these countless letters —personal and official—and equally countless visits—personal and official —and we have some conception of "abundant labors," if not of "stripes above measure."

Contributions to Science

Dr. Jackson is interested in everything geographical, historical, palæological, and, in the course of his missionary tours, has discovered much valuable information and secured rare specimens of minerals, pottery and curios of various sorts which have enriched, for example, the Museum of Natural History in Sitka and in Princeton.

He has been also a great organizer; he has organized churches, presbyteries and synods. He has seven times been a commissioner to the General Assembly, which also gave him its greatest honor in electing him Moderator. So great has been the confidence felt, both in his integrity and sagacity, that he has been commended by the Government to gather Indian pupils for the schools

AURORA BOREALIS. PRESBYTERIAN MISSION AT POINT BARROW, ALASKA. ESTABLISHED BY DR. JACKSON, 1890. NORTHERNMOST VILLAGE AND MISSION ON THE CONTINENT

From "The Life of Sheldon Jackson." By Prof. Robert Laird Stewart.
Copyright 1908 by Fleming H. Revell Company

1. SHELDON JACKSON LANDING THE FIRST HERD OF DOMESTICATED REINDEER IN AMERICA, JULY 4, 1892. 2. THE HERD. 3. THE FAMILY TEAM

From "The Life of Sheldon Jackson." By Prof. Robert Laird Stewart.
Copyright 1908 by Fleming H. Revell Company

at Hampton and Carlisle, as well as to purchase reindeer in Lapland, and render like service in the interest of science and government, exploring new fields, preparing the ground for occupancy, organizing and harmonizing elements that were already disorganized, securing acceptable pulpit supplies and donations of money, the land for houses of worship and schools, enlisting outside help for the needs of the great field beyond the "Father of Waters." Eleven thousand Presbyterian churches have been organized in this Western region as the result of his missionary labor. He has been called the pioneer, prospector and administrator all in one. We are not sure but he deserves the title given to Livingstone in the Dark Continent—"a missionary general and statesman"; for the work he has done in the West strongly reminds us of the work of the great African explorer in the midst of the black men of the Dark Continent.

Mr. Charles Halleck, the well-known editor and author, ventures to say of his power in this great home missionary work that it is undoubtedly without parallel in human history, not only in its religious and philanthropic aspects, but in the extent of the itinerary, the diversity of labor and the multifarious services rendered on the side of one's fellow man. We have serious doubt as to whether it is proper to speak in high terms of encomium of any living individual, and we feel sure that Dr. Jackson, humble and modest, would thus reply against any excessive praise, or even merited expression of obligation; but it is a joy to see him, while yet living and active, enjoying the appreciation of himself and his work upon the part of the public. He has lived down misrepresentation and antagonism. He has been spoken against as an evil-doer, but by his good works which men have beheld he has silenced accusation, and his consistency and constancy have been his vindication.

No doubt he has faults, and, like other well-meaning men, he has made mistakes, but they have not been mistakes due to insincerity or self-indulgence.

He might have amassed wealth, but he has traveled to enrich others; he might have achieved worldly successes, but he has preferred to promote the kingdom of God, and he has been nowhere without leaving a blessing behind him, and the seed that he has sown abundantly has sprung up in abundant harvest.

A Hero of Faith

The late Francis E. Willard said, "You are one of my heroes. You have stood for all our Gospel means, not in a luxurious parish or splendid college, but out yonder on the edge of things, where God's most friendless children turn toward you the eyes of pathos and hope." It was long ago said by a distinguished man "that the modern history of missions furnished the twenty-ninth chapter of the Acts of the Apostles," and another has said "that there is a new roll-call of heroes in the record of home missions which may be added to the eleventh chapter of Hebrews"—that Westminster Abbey of Old Testament saints. Our Lord's great command to His disciples was: "Occupy till I come." This motto is specially applicable to the western part of our great national heritage.

It is beyond the Rocky Mountains that the civilizations of the world, as

with conflicting tides, have met and dashed against one another. Mormonism in the Salt Lake Valley, paganism, socialism and anarchism, with all other accompanying sons of Anak, have their strongholds even yet on the Western slopes. Suspicion, ignorance, immorality and idolatry are still rampant beyond the Mississippi, and it is owing to such a man as Sheldon Jackson that the strongholds of these Anakim have been captured and occupied for God.

What we need now is for men of like spirit to follow up this courageous and devoted pioneer and build, upon the foundations he has laid, the gold, silver and precious stones of a consecrated, acceptable service. The pioneer stage has not yet passed, for there is plenty of work to be done in the ever-increasing and extending territories of the West, but there is much work also to be carried on on the basis of what has already been done, and God is looking to His Church, in these days, to embrace the great opportunity—which is at once a field for home missionary and foreign missionary effort—home missionary in its location and often largely foreign missionary in its population.

ONE HUNDRED YEARS OF MISSIONARY WORK AMONG THE JEWS

THE CENTENARY OF THE LONDON JEWS' SOCIETY

BY REV. LOUIS MEYER

With a number of great gatherings in London from February 8 to 15, the centenary year of the London Society for Promoting Christianity Amongst the Jews (or London Jews' Society, as it is commonly called), will come to its close. The greatest of all the missionary societies, organized for the specific purpose of preaching the Gospel to the Jews, now looks back upon a century of earnest, faithful, fruitful service for the Master. The history of its work is a means of strengthening of our faith and incites us to an increase of our efforts in the Master's work for the Jews throughout the world.

The close of the eighteenth century found the great Lutheran Jewish missionary work in Germany, the Institutum Judaicum in Halle, founded in 1728 by the pious Professor Callenberg, abandoned on account of the rationalistic tendencies of the times. All other efforts to bring the Gospel to the Jews, which were insignificant at best, were practically at a standstill. A few faithful ministers of Christ in Germany and England remembered the Jews, who were living in their parishes, and preached special sermons to them, which in some instances were printed and distributed by them as tracts to other Jews outside their parishes. But it might well be said that no organized efforts to bring the Gospel to the Jews were in existence as the nineteenth century commenced its eventful career. But the Lord was already preparing the instrument which He intended to use in the organization of that great Jewish missionary society which, by His blessing, was to become the mother of all modern missionary effort among the Jews.

On May 8, 1798, a young Bavarian

THE LONDON JEWS' SOCIETY GIRLS SCHOOL IN TUNIS, NORTH AFRICA

Jew, Joseph Samuel Levy, acknowledged his faith in the Lord Jesus Christ in public baptism in the large Lutheran church at New Brandenburg, Mecklenburg-Strelitz, and received, according to the common practise, three additional names, so that he was henceforth known as Joseph Samuel Christian Frederick Frey. The providence of God led him into the company of deeply spiritual men, and as he grew in years, the earnest desire to become a missionary to the heathen took hold of him, so that he entered the missionary seminary of Jänike in Berlin. Having been rejected by Dr. Knap of Halle as a candidate for the work of the Danish Missionary Society "on account of his having been a Jew," Frey, together with Palm and Ulbricht, was sent to London in September, 1801, that the three might enter the service of the London Missionary Society and go to the assistance of Dr. Van der Kemp in Africa.

On September 15, 1801, while waiting in Gravesend to go up to London, Frey had a most remarkable dream, which he thus describes:

> I read in a newspaper that the two brethren, Palm and Ulbricht, as well as myself, were to preach in London; that the Jews in particular were (in a most affectionate manner) invited to the discourse which I was to deliver. The appointed day approached; an immense crowd collected, and I was enabled to preach to them with great freedom and to lift up my voice like a trumpet. I thought that the effect of this discourse was, that I was afterward desired to stay in London to preach both to Jews and Gentiles; to which I replied, that I could not possibly part with my dear brethren, Palm and Ulbricht, and let them go alone, but, that if the directors would send for another missionary to accompany those brethren, I would consent; and with which the directors having complied, I resolved to remain in England.

That remarkable dream became true, for five months later, the directors of the London Missionary Society, having learned that Frey was a Jew and had shown great interest in his Jewish brethren in London, asked him if he would like to stay in

the city and preach to the Jews. Frey consented, but asked that he be permitted to prepare himself for the work at the famous Gosport Missionary Seminary. In May, 1805, he commenced his regular labors as a missionary of the London Missionary Society among the Jews in London, and three Jews, the first fruits of his labors, were publicly baptized in September, 1806. Soon, however, difficulties arose in regard to the question of temporal relief for Jews, and a society was formed on August 4, 1808, for the purposes of visiting and relieving the sick and distrest, especially Jews, of which Frey became president. This undenominational society was renamed "The London Society for the Promotion of Christianity Amongst the Jews" (subsequently modified into "for Promoting Christianity Amongst the Jews"), on February 15, 1809, and Frey severed his connection with the London Missionary Society and became the lecturer of the new society. He began a course of lectures in the French-Protestant church which attracted large congregations, among whom were from two to three hundred Jews. A considerable number of Jews publicly confest Christ in baptism.

But soon internal discord and theological differences arose among the members of the undenominational society, for churchmen and dissenters were unable to agree. The foundation-stone of "Palestine Place," the famous chapel of the Society in Bethnal Green, had been laid by the Duke of Kent in April, 1813, and the church had been solemnly dedicated on July 16, 1814, but non-conformists could not officiate in it. An attempt to solve the difficulties by resolving that "the spiritual concerns of the Society connected with the chapels, the schools, and the education of missionaries be henceforth separately conducted by the churchmen and dissenters respectively," proved a failure. The raising of funds became more and more difficult, so that the Society was $70,000 in debt at the beginning of the year 1815. Then the dissenters decided to withdraw in favor of their brethren of the Established Church, and on March 14, 1815, the Society was declared to be exclusively a Church of England institution. Churchmen have been the sole managers of the Society since then.

Sir Thomas Baring became president; Lewis Way paid $50,000 of the Society's debt from a bequest left to him, and friends quickly paid the remaining debt of $20,000, so that the London Jews' Society entered upon its existence as an institution conducted in strict conformity to the liturgy and formularies of the Church of England unencumbered and free from debt. Frey had to step out, receiving an annuity of $500 for the first year and $250 for the next ten years. He went to the United States, where he became intimately connected with missionary work among the Jews scattered throughout the East and South, and died as pastor of the Baptist Church in Pontiac, Mich., on January 5, 1850.

The business of the reconstructed Society is managed by a committee composed of from eighteen to twenty-four lay members of the Established Church of England or of the Church of Ireland, the patron, the vice-patrons, the president, vice-presidents, trustees, treasurer, secretaries, and of all such clergymen as shall have been five years members of the Society. At

present the patron of the Society is the Archbishop of Canterbury, while the great majority of archbishops and bishops of the Church of England in Great Britain and its colonies, and a few Lords (among them the Earl of Aberdeen, who is an elder of the Church of Scotland, we believe), are its vice-patrons. Its president is Sir John H. Kennaway, and its secretaries are the Rev. W. T. Gidney and the Rev. F. L. Denman.

Immediately after the reconstruction in the year 1815, famous churchmen came to the aid of the Society, and among its most active helpers were found the great Charles Simeon, the famous Legh Richmond, the eloquent W. Marsh, and many others. The auxiliaries, founded in the different parts of the kingdom between 1810 and 1815, were reorganized upon a church basis, and the support from church people gradually increased, so that within five years after the reorganization the annual income rose to more than $50,000. The enthusiastic Lewis Way, who had led so magnanimously in the paying of the debt, traveled at his own expense through the countries of the Continent and Palestine in the interest of the work. In Berlin the British minister, Sir George Rose, took a lively interest and a local mission, with the great Professor Tholuck as the Society's representative, was established a few years later. In Russia the Czar, Alexander I, granted him an interview, and received him so graciously that on July 20, 1817, the committee decided to establish a mission among the Jews of Russian Poland; but Warsaw, the first station, was not occupied until 1821. It was Lewis Way who appeared before the gathering of emperors, kings, and princes at Aix-la-Chapelle, and asked that equal civil rights be granted to the Jews everywhere. In 1821 he placed at the Society's disposal Aldsworth House, Stanstead, in Sussex, where the seminary for the training of missionaries was located, and in 1829 he presented his valuable library of Hebrew and other Jewish books to the seminary. Lewis Way died on January 23, 1840, "the best earthly friend, out of many good friends, whom Almighty God has vouchsafed to the Society during its hundred years." "The providential circumstances under which Lewis Way was led to take an interest in the Society were of a strange and romantic character, and the following account of them was furnished by a member of his family. Two friends, himself and another, were riding one day, in the winter of 1811, from Exmouth to Exeter, when their attention was called to a group of oaks. They were told that a Miss Jane Parminter, who had lately died, was so deeply interested in the welfare of the Jews that she left a clause in her will that those trees should not be cut down until the Jews had returned to their own land. This striking story about the "Oaks of à la Ronde," as they were called, so imprest Way that an interest and spiritual concern for the salvation of Israel at once sprang up in his heart. He made inquiries whether any Christians had ever done anything in this direction, heard of the London Jews' Society, which was then struggling along, and at once came to its rescue in the princely way already recorded. The fact which transpired many years later (in 1882), that no such clause as that to which Way's notice was called existed

in Jane Parminter's will, does not invalidate the other fact, that his love for the Jews was the result of what he heard, even tho it was but a pious fiction." *

We have no space to follow the missionaries of the Society as they occupy or traverse the different countries where Jews are found, and simply give the names of some places and the year in which the work there was begun: Holland, India, Palestine, and Germany, 1820; Russian Poland, 1821; Prussian Poland and Hamburg, 1825; Asia Minor, 1829; Algiers, 1832; Austrian Poland, 1833; Tunis, 1834; Turkey in Europe, 1835; Bagdad, 1844; Rumania, 1846; Egypt, 1847; Persia, 1851; Abyssinia, 1859; France, 1869; Italy, 1870; Austria, 1871; Montreal, 1902. To-day the London Jews' Society has 46 stations in Great Britain, Germany, Holland, Austria-Hungary, France, Italy, Russia, Turkey, Asia Minor, Palestine, Syria, Persia, Abyssinia, Egypt, Morocco, Tunis, and Canada. It employs a staff of 222 missionary workers of all kinds, and the aggregate income from all sources amounted to more than $246,000 in 1907.

Of all the stations the most important and best equipped is London. Palestine Place, in Bethnal Green, whose foundation-stone had been laid by the Duke of Kent in 1813, remained the center of activity until 1895, when its ninety-nine years' lease was relinquished. It contained a group of institutions; namely, the Missionary College, the Operative Jewish Converts' Institution, the famous Jews' Chapel, the Boys' and the Girls' schools, and several residences. In the Jews' Chapel, which was dedicated on July 16, 1814, 1,765 persons of the Jewish race were baptized in the eighty-one years of its use. It had seen the formation of the first exclusively Hebrew Christian Association, "The Children of Abraham," on September 9, 1813. It had been the spiritual home of the converts of the Society, the boys and girls of the missionary schools, the students of the Missionary College, and the inmates of the Operative Jewish Converts' Institution (a kind of industrial school for converts founded in 1829). Almost every Lord's day afternoon and on all the great Jewish feasts a service in Hebrew, followed by a sermon in German, had been held in it. In the schools multitudes of Jewish boys and girls had received Christian instruction. Yet the cause of Christ among the Jews in London was served best by its surrender before the lease expired in 1910, and thus Palestine Place is only a memory of the past. No new Jews' chapel has been erected, but the missionary schools have found a beautiful and comfortable home on Streatham Common, London, S. W., while the Operative Jewish Converts' Institution is no longer subsidized by the Society since 1893, and has found a permanent home in Bodney Road, Hackney. Since 1895 the mission hall in Whitechapel is the center of the work in London, while six parochial missions, in Spitalfields, Whitechapel, Stepney, and Canonbury, are trying to reach those Jews in London who can not be reached from the mission hall. The total number of workers now employed in London is twenty-eight, and eleven Jews were baptized in 1907.

* Gidney, "History of the London Jews' Society," p. 151.

Next in importance is the work of the London Jews' Society in Palestine, especially in Jerusalem. In Jerusalem are thirty missionary agents employed in the Boys' and Girls' Boarding Schools, the House of Industry, the Inquirers' Home, the Medical Mission and Hospital, and the preaching of the Gospel. The stations outside Jerusalem are Siloam, Safed, Haifa, and Jaffa.

A LONDON JEWS' SOCIETY MEETING IN THE MISSION HALL, ROTTERDAM

The most romantic field of the Society is Abyssinia, where its missionaries took over the work of the Chrischona Brethren (commenced in 1855), among the Falashas, the black Jews of Abyssinia, in 1859. The names of Martin Flad, the pioneer missionary, and Herman A. Stern, the martyr of Abyssinia, are closely connected with it. Flad reached Abyssinia in 1855, and is really the father of the whole work; while Stern came in 1859, and persuaded Flad to become connected with the London Jews' Society. In 1862 the first twenty-two Falashas were baptized, among them the famous Debtera Beru. Then some difficulties arose. The Queen of England failed to answer a letter of King Theodore of Abyssinia, while Napoleon's answer gave great offense, so that the King was angry with all Europeans. Stern, in his book, "Wanderings Among the Falashas in Abyssinia," spoke of Theodore's humble origin and aroused the anger of the monarch still more. Soon after, in 1863, Stern was received by the King, and he ordered Stern's servants flogged, because their mode of interpreting was obnoxious to him. Stern

became nervous and bit his finger, unaware that such a gesture in Abyssinia meant revenge. The King became incensed. Stern was struck down, bound hand and foot, and consigned to prison. Four years and a half he was to suffer heartrending and heartbreaking martyrdom. Soon he was joined by his helper Rosenthal and his wife, the English consul, Mr. and Mrs. Flad, and a number of others. Flad was released and sent to the Queen of England. Days, months, years of suffering and peril of life went by, until at last an English army under Sir Robert Napier arrived. Then Theodore released the prisoners. A decisive defeat of the husky monarch followed; Magdala, the stronghold, was stormed and captured, and Theodore took his own life. The missionaries returned to Europe, and Flad settled in Canstatt, Germany, watching for an opportunity to return to the Falashas, but faithful Debtera Beru carried on the work among his brethren in the meantime. The time for the return of the European missionaries to Abyssinia has not yet come, neither King John nor King Menelek being willing to grant permission for it, yet faithful Falasha Christians have carried on the work with much zeal and success. Mr. Flad still keeps in touch with his spiritual children in Abyssinia by letter, and in spite of opposition, and even persecution, the Gospel has prospered among the Falashas, of whom 1,513 have been baptized in the Abyssinian Church, indirect fruits of the work of Flad and Stern.

The London Jews' Society has always emphasized the necessity of good missionary literature, tho it has not done much free distribution of it. In 1817 the first issue of the Hebrew New Testament appeared (revised in 1838), while the translation of the Old Testament into Judæo-Polish was published in 1830. "The Pilgrim's Progress" was printed in Hebrew in 1844. Many tracts for Talmudical Jews, and lately some for modern Jews, have been published, and the Yiddish missionary publication *Kol M-bhasser*, edited by Rev. A. Bernstein in London, is greatly appreciated by Jews everywhere.

The results of the hundred years' work of the London Jews' Society can not be given in figures. The number of Jews baptized by its faithful missionaries or as a fruit of their consecrated efforts can not be ascertained. But among its converts we find Hebrew Christians whose names are known the world over, among them Bishops Alexander, Hellmuth, and Schereschewsky, Moses Margoliouth, and many others. Among its missionaries we find the great McCaul, author of the "Old Paths," a book that has not been answered by the Jewish rabbis; Ewald, Guinsburg, Bruehl, Eppstein, and a galaxy of other noble, consecrated Jews and Gentiles whose love to Christ has forced them to preach His riches to the Jews throughout the world. The results of their labors upon the Jewish hearts none can even estimate.

Our prayer at this centenary is that the Lord will abundantly increase the usefulness and strength of the Society to the salvation of Israel.

THE MISSIONARY CALENDAR FOR FEBRUARY

PREPARED BY MISS BELLE M. BRAIN

Feb. 1, 1801.—Birth of Titus Coan, of Hawaii.
See "Adventures in Patagonia" and "Life in Hawaii," by Titus Coan.

Feb. 1, 1801.—Birth of George Dana Boardman, of Burma.
See "Encyclopedia of Missions."

Feb. 2, 1807.—Birth of Eliza Agnew, of Ceylon.
See "Eminent Missionary Women," by Mrs. Gracey. Also, THE MISSIONARY REVIEW, August, 1890, p. 596.

Feb. 6, 1812.—Ordination of Judson, Hall, Newell, Nott and Rice, the first foreign missionaries from America.
See article in this number of REVIEW, p. 100.

Feb. 8, 1890.—Death of Alexander Mackay, of Uganda.
See "Mackay of Uganda," by his sister, and "Uganda's White Man of Work," by Fahs.

Feb. 8, 1903.—Death of the Rev. Boon Boon Itt, of Siam.
See MISSIONARY REVIEW, May, 1904, p. 375.

Feb. 9, 1818.—David Jones and Thomas Bevan sailed for Madagascar.
See "Madagascar of To-day," by Wm. E. Cousins.

Feb. 10, 1822.—Death of Levi Parsons, of Syria.
See "Encyclopedia of Missions."

Feb. 10, 1870.—Ordination of James Gilmour, of Mongolia.
See "James Gilmour of Mongolia," by Richard Lovett.

Feb. 11, 1831.—Death of George Dana Boardman.
See "Encyclopedia of Missions."

Feb. 11, 1889.—Religious liberty proclaimed in Japan.
See "Japan and Its Regeneration," by Cary.

Feb. 12, 1878.—Death of Alexander Duff, of India.
See "Life of Alexander Duff," by Smith; "Modern Heroes of the Mission Field," by Walsh; and "Men of Might in India's Missions," by Holcomb.

Feb. 13, 1798.—Death of Christian Frederick Schwartz, of India.
See "Pioneers and Founders," by Yonge; "Protestant Missions," by Thompson; "Heroes of the Mission Field," by Walsh; and "Men of Might in India's Missions," by Holcomb.

Feb. 14, 1831.—Birth of James Stewart, of Lovedale, South Africa.
See MISSIONARY REVIEW, April, 1906, p. 290.

Feb. 14, 1792.—Birth of William Gooddell, of Turkey.
See "Encyclopedia of Missions."

Feb. 15, 1809.—Founding of the "London Society for Promoting Christianity Among the Jews."
See article on p. 92 of this number of the REVIEW.

Feb. 15, 1865.—Birth of the Rev. Boon Boon Itt.
See MISSIONARY REVIEW, May, 1904, p. 375.

Feb. 17, 1818.—Death of Obookiah.
See "Transformation of Hawaii," by Brain.

Feb. 18, 1781.—Birth of Henry Martyn, of India.
See "Pioneers and Founders," by Yonge; "Modern Heroes of the Mission Field," by Walsh; and "Men of Might in India's Missions," by Holcomb.

Feb. 18, 1867.—Death of William Gooddell, of Turkey.
See "Encyclopedia of Missions."

Feb. 19, 1812.—Adoniram Judson sailed for India.
See "Life of Adoniram Judson," by Edward Judson.

Feb. 20, 1873.—Japanese sign-boards with edicts against Christianity removed.
See "Gist of Japan," by Peery, and "All About Japan," by Brain.

Feb. 21, 1869.—Public Baptism of Ranavalona II., in Madagascar.
See MISSIONARY REVIEW, November, 1890, p. 808.

Feb. 22, 1870.—James Gilmour sailed for China.
See "James Gilmour of Mongolia," by Lovett.

Feb. 22, 1875.—Mtesa's request for missionaries given through Henry M. Stanley.
See "Mackay of Uganda," by his sister.

Feb. 23, 1719.—Death of Bartholomew Ziezenbalg, of India.
See "Protestant Missions," by Thompson and "Men of Might in India's Missions," by Holcomb.

Feb. 25, 1812.—Completion of the Persian New Testament, by Henry Martyn.
See references given for birth of Martyn.

Feb. 28, 1797.—Birth of Mary Lyon, of Persia.
See "Eminent Missionary Women," by Mrs. Gracey.

A Missionary Anniversary Program for February. **(See p. 100.)**

SCRIPTURE LESSON: "The Ordination of the First Foreign Missionaries," Acts 13: 1–5.

QUOTATIONS: (To be memorized, or used as wall mottoes.)
"We can do it if we will."—SAMUEL J. MILLS.
"The prospects are as bright as the promises of God."—ADONIRAM JUDSON.

MAP: On a Mercator's map of the world trace the journeys of each of these first foreign missionaries from America, marking their final destination with a star. It will add to the interest if cords of different colors are used to indicate the journeys—red for the Judsons, blue for the Newells, pink for Hall, green for the Notts, and yellow for Rice.

MEMORABLE MISSIONARY DATES

AMERICA'S FIRST FOREIGN MISSIONARIES

Ordained February 6, 1812. Sailed February 19, 1812.

BY MISS BELLE M. BRAIN, DETROIT, MICHIGAN
Author of "Adventures with Four-footed Folk," etc.

In the Tabernacle Church at Salem, Mass., there is a quaint old settee that is carefully preserved as a sacred and precious relic. On it sat Judson, Hall, Newell, Nott and Rice on that memorable day in February, 1812, when they were ordained to foreign missionary service. Above it hangs a picture of the scene as quaint and curious as the bench itself.

The formal setting apart of these first foreign missionaries from America marked the dawn of a new era in the world's evangelization. The events which led up to it were as follows:

THE FAMOUS MISSIONARY SETTEE

In the spring of 1806, Samuel J. Mills, an earnest young Christian in whose heart the desire to be a missionary had become a ruling passion, entered Williams College to prepare for his chosen calling. A revival was in progress there, and during the summer which followed a little group of students, of whom Mills was one, met twice a week for prayer in a grove near the college. One Saturday afternoon, late in July or early in August, it was so hot and sultry that five only —Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis and Byram Green—were in attendance. The meeting began in the grove, but, a thunder-storm coming up, was continued under a haystack in the meadow. As some of those present were studying geography, the thought turned upon the continent of Asia and its deep moral darkness. Mills, whose great life purpose was ever uppermost in mind, at once proposed that they themselves send the Gospel to these benighted peoples. "We can do it if we will," he added, most earnestly. Great as was the project, the little company at once assented to it, and the meeting closed with fervent prayers for the realization of their vision.

Little did these young men—the "Haystack Heroes," we call them—realize the greatness of their action. As theirs was the first definite resolution, so far as known, made on this side of the Atlantic to send the Gospel to the heathen, that sultry Saturday in the summer of 1806 is regarded as the birthday, and the haystack in the meadow as the birthplace of American Foreign Missions. The date has been lost, but the site of the haystack is marked by an appropriate monument of marble.

The next definite step was taken two years later, when, on September 7, 1808, after months of prayer and deliberation, five young men, two of whom had been present at the haystack, met under the leadership of Mills and organized a society known as the Brethren, each member of which took a solemn pledge to go to the heathen. Public opinion being opposed to missions, its organization was kept secret and its constitution drawn up in cipher.

Early in 1810, when Mills entered Andover to complete his preparation, he found there was not only some of his old associates from Williams, but also three new men—Adoniram Judson, Jr., from Brown; Samuel Nott, Jr., from Union, and Samuel Newell, from Harvard—in whose hearts God had planted the same holy purpose. These soon signed the constitution of the Society of the Brethren, which had now been transferred to the seminary.

There was thus a band of college-trained men ready to go to the field, but as yet no society in America to send them. Becoming impatient of delay, in April, 1810, Judson, whose brilliant intellect naturally made him a leader, wrote to the London Missionary Society to ask if they would be willing to send out several young men from America. This aroused Mills to action.

"What!" he exclaimed, "is England to support her own missionaries and ours likewise? Oh, shame!"

At his instigation, and acting on the advice of the faculty and several prominent pastors, four of the volunteers—Judson, Nott, Newell and Mills—appeared before the Massachusetts General Association of Congregational Churches, in session at Bradford, and on Thursday afternoon, June 28, 1810, presented a paper drawn up by Judson and signed by the four, in which they made known their desire to go to the heathen, and asked if they might hope for support from a society in America. Two others, James Richards and Luther Rice, had at first been included, but their names were withdrawn lest the

By courtesy of the *Missionary Herald*

ORDINATION OF THE MISSIONARIES IN 1812

Association be so alarmed at the prospect of supporting *six* foreign missionaries as to immediately veto the project!

After long discussion the matter was referred to a committee, with the result that on the following day, June 29, 1810, an American Board of Commissioners for Foreign Missions was appointed to look after the whole matter. Thus was born the famous American Board, which for almost a century has taken so large a part in the world's evangelization. Its first meeting was held at Farmingham, Conn., on September 5, 1810, around a little mahogany table which is still preserved in the rooms of the Board in Boston.

The first question that faced the infant Board was one of means. The men were ready, but there was almost no money. In view of this, in January, 1811, Judson was sent to England to confer with the London Missionary Society relative to prosecuting the work jointly with that body. The directors wisely declined to form any alliance with the Americans, but agreed to receive their missionaries until their own support could be managed.

"We hope," they said, "that when the American churches know that four of their own number have engaged in the service, they will give so liberally that not only four, but forty may go forth."

But the proffered help was not needed, for the Board decided to support its own missionaries. At its second meeting, held September 11, 1811, Messrs. Judson, Hall, Newell and Nott (it was deemed expedient for Mills to remain for a time in this country, and Gordon Hall, a first-honor man from Williams, was glad to take his place) were appointed missionaries of the Board "to labor in Asia, in the Burman empire, in Surat, in the Prince of Wales Island, or elsewhere, as Providence shall open the most favorable door." The salary was fixt at $666.66 for a married couple and $444.45 for a single man. No time was set for their departure. They were merely counseled to continue their studies and wait patiently for future developments.

Of the four, Hall alone expected to go out unmarried. Judson's promised wife, Ann Hasseltine, was a very beautiful girl, of many accomplishments, whom he had first met on that memorable day when he and his companions appeared before the General Association at Bradford. Judson's son tells about this meeting:

"The story is told that during the sessions the ministers gathered for a dinner beneath Mr. Hasseltine's hospitable roof. His youngest daughter, Ann, was waiting on the table. Her attention was attracted to the young student whose bold missionary projects were making such a stir. But what was her surprize to observe, as she moved about the table, that he seemed completely absorbed in his plate! Little did she dream that she had already woven her spell around his young heart, and that he was, at that very time, composing a graceful stanza in her praise."

Harriet Atwood, Newell's bride, was a charming girl, scarcely more than seventeen, when she promised to go with him to far-off Asia. Born in a neighboring town and educated at the same academy, Ann Hasseltine was her friend and companion, and it was largely through her that her

thoughts had been turned to the heathen. Both felt called to the field independently of their husbands, and both were ready to lay down their lives for the cause. Soon after deciding to go, Harriet Atwood wrote in her journal:

> Never before did my dear mamma and my brothers and sisters appear so dear to me. But God commands me. How can I ever pray for the promotion of the Gospel among the heathen if I am unwilling to offer my little aid when such an opportunity is given. . . . Oh, could I be the instrument of bringing one degraded female to Jesus, how I should be repaid for every tear and every pain!

It is hard to realize what it cost to be a missionary in those early days. No one had as yet left America to go to the heathen, and public sentiment was opposed to it. For a man it was regarded as absurd in the extreme; for a woman, entirely "inconsistent with prudence and delicacy." The voyage was long, the climate of India unfavorable, and the character of the natives so little known that life itself seemed in danger. Then, too, letters from home must necessarily be infrequent, and the engagement was for life, with no provision for furloughs. Yet these young missionaries had fully counted the cost—how fully may be inferred from the following letter written by Judson to Mr. Hasseltine when asking for his daughter's hand:

> I have now to ask whether you can consent to part with your daughter early next spring to see her no more in this world? Whether you can consent to her departure to a heathen land, and her subjection to the hardships and sufferings of a missionary life? Whether you can consent to her exposure to the dangers of the ocean; to the fatal influences of the climate of southern India; to every kind of want and distress; to degradation, insult, persecution and perhaps a violent death? Can you consent to all this for the sake of Him who left His heavenly home and died for you and for her; for the sake of perishing immortal souls; for the sake of Zion and the glory of God? Can you consent to all this in the hope of soon meeting your daughter in the world of glory, with a crown of righteousness, brightened by the acclamations of praise which shall redound to her Savior from heathen saved, through her means, from eternal wo and despair?

At length, most unexpectedly, the time for their departure arrived. In January, 1812, Hall and Nott, who were studying medicine in Philadelphia, came to Boston in great haste to say that the *Harmony* would sail in two weeks for Calcutta, and would take them as passengers! Shortly after it was learned that the *Caravan,* bound for the same port, would sail before long from Salem, and would take the rest of the party. These announcements threw the Board into a great state of perplexity. There was only $1,200 on hand and $5,000 at least would be needed. Yet opportunities for obtaining passage to India were of such rare occurrence that they dared not let these pass by. Finally, in fear and trembling, they resolved to send the missionaries out, Luther Rice, at his urgent request, being added to the number. Well it was that they came to this decision, for in June war broke out with Great Britain, which would have delayed their going for years.

The ordination service, which took place, as has been said, on Thursday, February 6, in the Tabernacle at Salem, was a solemn and impressive occasion. The sight of five young men—no mention is made of the young women—whose talents were such that they might have filled prom-

inent pulpits at home, giving up their earthly prospects to go to the heathen, moved the great audience so deeply that many shed tears.

That same evening Messrs. Hall and Rice, with Mr. and Mrs. Nott, left for Philadelphia to be in season for the sailing of the *Harmony*. Messrs. Judson and Newell, with Board was able to meet all expenses for passage and outfit and give to each missionary more than a year's salary to take with him.

On June 17, 1812, after a long voyage of four months, the *Caravan*, with the Judsons and Newells on board, arrived at Calcutta. Here they were welcomed by Carey, who invited them

DEPARTURE OF THE "CARAVAN" FOR INDIA, CARRYING THE JUDSONS AND THE NEWELLS *
This little vessel sailed from the harbor, Salem, Mass., February 19, 1812

their wives, remained, expecting to sail early the next week from Salem. Both vessels were unexpectedly detained. The *Caravan* finally sailed on the 19th, and the *Harmony* on the 20th; but the latter, owing to contrary winds, was obliged to put back into port, and did not get away until the 24th. This detention, tho trying to the missionaries, was evidently in accordance with the providence of God. So great was the interest aroused by their departure that money began to flow in from all quarters. By the time the vessels sailed the to become the guests of the missionaries at Serampore while they waited for the coming of their colleagues. Kind as he was to them, the great Baptist missionary did not form a high estimate of their ability. They were delicate, slender, refined-looking people, and all seemed so youthful. "I have little hope from the Americans," he wrote. "If they should remain in the East, American habits are too luxurious for a preparation to live among savages." Little did he know the heroism of which these New Englanders were capable.

* The picture is from an exceptionally fine steel engraving which appeared in a book known as the "Judson Offering," printed in 1846 as a memorial of Judson's visit to the United States. The cut is loaned by the courtesy of the *Baptist Missionary Magazine*.

The stay in Serampore was most restful after the long ocean voyage, but not long were they allowed to remain there in peace. India was at that time under the control of the East India Company, which was hostile to missions, and almost immediately Judson and Newell received orders to return to America at once in the vessel that had brought them. Through the intercession of friends in Serampore and Calcutta, they obtained permission to remain, but for a brief time only. The next question was where they should go. Burma was distracted by war, and the government so cruel and despotic it seemed useless to think of establishing a mission there, and permission to settle elsewhere in India was denied them. Finally, having heard of a possible opening in the Isle of France, now called Mauritius, on August 4, Mr. and Mrs. Newell took passage thither. As the vessel could accommodate but two, the Judsons remained at Calcutta, hoping soon to follow.

The voyage proved long and disastrous. Owing to storms they were driven about for more than a month in the Bay of Bengal, and at length were obliged to put in for repairs at Coringa. Again delayed by storms, Mrs. Newell became the mother of a little daughter while on shipboard. All went well for a few days; but another storm coming on, both mother and baby took cold, with the result that the baby died and was buried at sea, and the mother contracted hasty consumption, from which she never recovered. Early in November they reached their destination, and three weeks later, on November 30, 1812, she was released from her sufferings and laid to rest in Port Louis.

Thus passed away the first American foreign missionary martyr—for martyr indeed she was, a victim of the East India Company's persecution. Hers is one of the saddest deaths on record, yet one of the most glorious and fruitful. From the beginning she knew she could not recover, yet she never murmured nor regretted the step she had taken, but talked calmly of death and the glory that was to follow. Tho not permitted to be "the instrument of bringing *one* degraded female to Jesus," her consecrated life and early death did as much as many a long life spent in the service. Her story was told far and wide in America, and the tenderest feelings of admiration and awe gathered around the young New England girl who died a stranger in a strange land before she was twenty. Christians of her day were moved to give and pray as never before for missions, and so many mothers named daughters for her, in

ADONIRAM JUDSON
First American Missionary to Burma

the hope that they might catch something of her spirit, that more than one Harriet Newell has told the love of Christ in heathen lands and won the souls she hoped to win.

On August 8, four days after the departure of the Newells, the *Harmony*, with Hall, Rice and the Notts on board, arrived at Calcutta. Almost immediately they, too, received orders to return home in the vessel that had brought them. Only by the most urgent appeals did they obtain permission to remain until passage could be secured to Port Louis. But this was only the beginning of their troubles. Not long after, the Judsons made the startling disclosure that, as a result of a study begun on shipboard, they were about to sever their connection with the American Board and cast their lot with the Baptists! A little later Rice confest that, tho on a different vessel, he had been led in the same way and felt impelled to take the same action.

To all concerned—the Judsons themselves, their associates in India, and their friends and supporters at home—this event was most trying. Yet in this, as in all else connected with this first little band of missionaries from America, the hand of God was manifestly guiding. When the news reached America, the Baptists, then a small and scattered denomination, were so fired with enthusiasm that, on May 18, 1814, they met in Philadelphia and formed the organization now known as the American Baptist Missionary Union, one of the first acts of which was to adopt the Judsons and Rice as its missionaries. Thus, through an event that appeared at the time most disastrous, the second great missionary society of America came into existence.

Unable to secure passage to the Isle of France as they had promised Hall and the Notts were forced to remain at Calcutta. In October, however, they resolved to attempt the establishment of a mission in Bombay, where there was a new governor favorable to missions. They obtained permission to depart in the ship *Commerce;* but on November 17, when their baggage was on board and their passage-money paid, they were ordered to embark in one of the East India Company's vessels for England. They succeeded, however, in evading this order, and on February 11, after a voyage of eleven weeks, arrived in Bombay. Here difficulties almost insurmountable awaited them. Again and again they were ordered to England; but after nearly a year, through the kindly offices of the Christian governor, they obtained permission to remain in Bombay. The Marathi Mission of the American Board—the first Protestant mission on the west coast of India—which they were thus enabled to establish, has continued in successful operation until the present day.

Rice and the Judsons, who also had been unable to get away, remained in Calcutta until the end of November, when the East India Company, becoming impatient, they were peremptorily ordered to England. Just then, however, the *Creole* arrived, bound for the Isle of France, and by the use of strategy they got on board and made their escape. Six weeks later they reached Port Louis, little knowing what had befallen the Newells. Under date of January 13, 1813, Mrs. Judson wrote:

Have at last arrived in port; but, oh, what news, what distressing news! Harriet is dead. Harriet, my dear friend, my earliest associate in the mission, is no more. O death! thou destroyer of domestic felicity, could not this wide world afford thee victims to satisfy thy cravings, without entering the family of a solitary few, whose comfort and happiness depended much on the society of each other? Could not this infant mission be shielded from thy shafts? But thou hast only executed the commission of a higher power. Be still, my heart, and know that God has done it. Just and true are Thy ways, O thou King of saints! Who would not fear Thee? Who would not love Thee?

Newell, broken-hearted and alone, bereft of wife and child, and cut off from his friends by denominational barriers, sailed for Ceylon on February 24, where he hoped to establish a mission. Here he remained, doing what he could, until January, 1814, when, having learned that Nott and Hall had been allowed to remain in Bombay, he joined them and became identified with their mission. Shortly after his arrival Nott, who was unable to endure the climate of India, returned with his wife to America, where both did what they could to advance the cause of the mission. Newell and Hall remained at their post until God called them up higher. Strange to say, both died of cholera —Newell on May 30, 1821, and Hall on March 20, 1826—contracted while ministering to the needs of the natives. Their careers, tho short, were eminently useful, and the names of both are fragrant in India.

Left alone at Port Louis, Rice and the Judsons found themselves facing questions which greatly perplexed them. Where should they go? What should they do? Cut off from the American Board and not yet adopted by the Baptists, they had no one to turn to for guidance. It was finally decided that Rice, whose health was impaired, should return to America to arouse interest among the Baptists, while the Judsons remained to enter any door which God in His providence should open before them. On March 15 Rice sailed for America, where he succeeded in creating unbounded enthusiasm for missions. Two months later the Judsons sailed for Madras, only to find on arriving that the East India Company was more hostile than ever to missions. Knowing that as soon as an order could be received from Bengal they would be arrested and sent to England, Judson inquired the destination of every ship in the harbor. *The only one that would sail in season was the "Georgianna," bound for Rangoon.* Thus strangely did God choose their destination for them.

They had been led to regard Burma with feelings of horror, yet rather than be sent to England and fail in their mission, they commended themselves to God and embarked on June 22. The *Georgianna* was "a crazy old vessel" with no accommodations whatever, and the voyage a stormy one, during which Mrs. Judson was so ill it was feared she would die. Yet at the end of three weeks they reached their destination in safety. On July 13, 1813, Mrs. Judson was carried ashore, and work was begun for the Burmans. The outlook was dark and discouraging, yet God had made no mistake. In this dread land, where it was death to renounce the faith of Buddha, Judson was to plant one of the most famous and successful of missions and his wife to prove one of the greatest heroines of history.

The early days of the mission were marked by trials of many kinds, and for six long years there was not a single convert. Yet during this time Judson's faith never once faltered. In the darkest hour he wrote to Rice in America:

> If any ask, What prospect of ultimate success is there? tell them, As much as there is an almighty and faithful God who will perform His promises and no more. If this does not satisfy them, beg them to let me stay and try it, and to let you come and give us our bread; and if we live some twenty or thirty years, they may hear from us again. This is a filthy, wretched place. However, if a ship were lying in the river ready to convey me to any part of the world I should choose, I should prefer dying to embarking.

In January, 1824, a second station was opened at Ava, under such favorable circumstances that it was hoped the long night of suffering and trial was ended. But alas! it was only the beginning of sorrows. Shortly after their arrival at Ava, war broke out with Great Britain, and Judson was arrested on suspicion of being a spy. Without warning, an armed band, one of them a public executioner, entered his house, threw him to the ground, bound his hands behind him and dragged him off with them. Moung Ing, a faithful disciple, followed to see what became of his master, while Mrs. Judson retired to her room to pour out her heart to "Him who for our sakes was bound and led away to execution." Moung Ing presently returned to say that his master and Dr. Price, his colleague in the mission, together with a few Englishmen residing in Ava, had been thrown into the death-prison and loaded with fetters.

An imprisonment of twenty-one months followed, the horrors of which are almost past description. Eleven months they were kept in the death-prison at Ava, a filthy and loathsome place, nine months in three pair and two months in five pair of fetters. At the end of this time they were chained two and two and driven like slaves a distance of ten miles to the country prison at Oung-pen-la, where their condition was, if possible, worse than at Ava.

During this whole terrible period, Mrs. Judson put forth unceasing efforts in behalf of her husband. Day by day, regardless of danger, she trod the streets of Ava, interceding with government officials and members of the royal family for his release, and endeavoring by gifts and womanly entreaty to soften the hearts of his jailers. Day by day, too, she traversed the weary two miles between their house and the prison, carrying food and ministering to his wants in every way possible. Once, only, there was an interruption in her visits. When at the end of twenty days she came again, it was with a tiny, blue-eyed baby, wailing in her arms. No sadder picture can be imagined than that of Judson, loaded with fetters, painfully making his way to the door of the prison, to welcome this new-born babe of his sorrow.

But at length British victories secured the release of the captives, and Judson with his wife and baby sailed down the Irawadi from Ava, their hearts full of thanksgiving to God. The work at Rangoon having been broken up by the war, it was decided to begin again at Amherst in territory ceded to the British. The work began most auspiciously, but, not long after, while Judson was absent at Ava,

whither he had reluctantly gone to endeavor to secure a clause granting religious toleration in the treaty, Mrs. Judson was stricken with fever. After a short illness, she passed away on October 24, 1826, and was laid to rest under a *hopia* or hope tree, near Amherst.

After that Judson was never quite the same. He plunged into work with unabated ardor, and married twice again, but the loss of his beloved Ann, coming so soon after his sufferings at Ava, broke his heart and undermined his constitution. Nevertheless he continued in the work, achieving great success, until April 12, 1849, when, having undertaken a short ocean voyage in the hope of prolonging his life, he died on shipboard and was buried at sea.

Thus passed away the great Apostle to the Burmans, one of the ten foremost missionaries since Paul,* and undoubtedly the greatest that has as yet been sent out from America. No better summing up of his career can be given than that which appears on a memorial tablet in his native town: "Malden his birthplace, the ocean his sepulcher, converted Burmans and the Burman Bible his monument, his record is on high."

* See MISSIONARY REVIEW, December, 1900, p. 900.

SOWING IN STONY PLACES IN CHINA

BY REV. A. J. MCFARLANE, HANKOW, CHINA
Head Master of the L. M. S. College

In our Lord's parable on the progress of the kingdom of God, He showed that fruitfulness depended not only on the quality of the seed, but on the condition of the soil. If this were always remembered we might better understand the results of mission work, and would not be surprized that the world is not more speedily converted. Some ground is prepared and some not. The "good soil" had once been stony ground; and after ages of storm and rain, sunshine and frost, the primordial rock and stony strata had been slowly softened into the rich and fruitful earth. The work of the sower is to sow the seed; God's work is to send the sunshine and rain to make soil out of rock. The greatest of all teachers left only eleven picked disciples and a few hundred other followers.

It may be of interest to notice some of the striking parallels between those who heard our Lord's words and those who listen in *China* to-day.

The Nation

The Jewish nation was punctiliously religious in practise and outward appearance, but was like a body from which the soul had fled, a mere shell under the sway of corrupt and disintegrating forces. Like them, the Chinese have the greatest regard for the letter of moral and ceremonial laws and traditions, while their lives are full of political disorder and social corruption.

The Jews, after the exile, had evolved into a kind of sacred nation, a church, with all their daily life permeated by their religion, and built up round the books of the sacred law. The Chinese are on an ethical plane

what the Jews were on the spiritual; they are a nation built up round a written law, the classics. Two thousand years ago the classics became their rule of daily life, and all that is necessary for this life was to be found therein.

The Scriptures

But when a sacred volume attains this high authority two courses are possible in dealing with it. It may or may not be amplified to meet the detailed requirements of daily life. The Jewish law *was* so expanded and explained by ever-growing books of commentaries, which were regarded to be as binding as the original text. Whereupon the Jewish nation by degrees found itself "hedged around" with an infinite complexity of details, till almost every act of a man from birth to death had to be performed according to authorized tradition; and the burden became so "grievous to be borne" that it practically prevented its own observance. The Chinese classics, on the other hand, have *not* been so worked out in detail. Commentaries have never received the unhesitating acceptance that the original writings demand. The words of the masters are the necessary basis, tho commentaries are largely repeated by heart, also, in Chinese fashion, but merely as a help to the possible or probable meaning; while where the text is vague or uncertain, it simply has to remain so—incomprehensible, with awful potency! The result in the two cases is much the same—binding and limiting the human mind to a narrow sphere of thought and action, without "promise or potency" of expansion. The Jew had endless rules and was bound to keep them all; the Chinese have their sacred text in the letter, and keep it—appropriately only in the letter! Let us Christians not make the same mistake, but having the Scriptures, let us recognize that their interpretation will grow as spiritual life deepens; so we will rely not on a word, a book or a creed, but on a Savior who is the Word, and on the spirit that is the life that quickens all. To such a people our Lord preached, telling them that the "letter killeth"; and by fact and parable, by argument, humor, or scathing sarcasm, by any and all means, tried to rouse them from their sleep of death into believing on *Himself*, as the living Message from God on high.

The Pharisees

The spirit of the Jewish nation was incarnate in the Pharisee. He stood in very name and fact for Jewish *exclusiveness*. He felt that the Jew was a man apart from the outer world, his nation was the chosen and favored race of God. His exclusiveness he imagined to be a holy patriotism, his self-satisfied conceit he called the favor of God. So whereas the Jews said they were chosen by God, they meant that God was appropriated by them. They would have kept God to themselves, and left none of Him at all for the rest of the wide world! The Pharisee had the utmost contempt for other nations and nursed the assurance that the Messiah would some day come and lead their nation to the proud dominion of the earth. A narrower and more loveless misconception of the Providence of God could not be conceived; but it is closely paralleled by the Chinese today. *We*, they say, more especially the scholarly class—we are the people who know right and wrong, and all

else worth knowing. *We* have the truth enshrined in our ancient classics; and all the rest of the world are ignorant barbarians and savages, poor "devils!" We Christians can not be angry with them; we can only pity such ignorance and pride, and do our best to let in the light. Our Lord had perhaps a harder audience to deal with than missionaries in China, because the wrong was on a more spiritual plane—the perversion of a higher truth. The mistake of the Jews and of the Chinese was and is in supposing that spiritual or moral worth can be attained apart from character and apart from the change of character that is signified by repentance of conscious sin. In each case the more they tied themselves down to form and ceremony, ritual and dead regulations, the more freedom they left to the soul and spirit to wander unchecked and unguided into "by-path and meadow"; into superstition and corruption, vice and the outer darkness. A musician may give his whole mind, at first, to learning a beautiful piece of music; but after playing it over and over again, he may come to a stage wherein the execution is purely mechanical; and at last he may play it while his mind turns to other things, or even to thoughts of evil, while the music runs on as before—no, not as before; the *music* suffers indeed, and a trained ear knows how great is the difference! That is the danger inseparable from all forms of ritual. There are signs and words that have deep significance; their potency depends on the correlation of forces that throng us round, and may be called into action by them; but the error is in relying on the form or the word, when their value is lost because their significance is unknown, and all the spirit has departed from the dead shell.

The Synagogs

Another parallel is to be found in the synagogs of the Jews and the universal school-system in China. The synagogs, where the Scribes were the teachers, and the whole nation the scholars, might have been, so it has been said, one of the most potent organizations for imparting knowledge that man has ever devised; but the opportunity was lost, and the veriest stones were given for bread. So in China we have the great educational and examinational system, whereby the humblest may rise to the highest post of honor, a unique and wonderful machinery, which could make of China the most learned of great nations; but thus far ending in hollowness, a beating of the air, a palace of wood and straw, a house founded on the sand!

The Sadducees: and the Break with the Past

But let us leave that subject, with the hope that after the sad dark night the dawn of a new era will break; and let us make one more comparison, in conclusion, that will bring us fully up to date and even a little beyond. The Sadducees were a mixed class, the product of their times; they were the pretended reformers, the iconoclasts, the scoffers at traditions, and at the Pharisees who represented them, the agnostics and materialists and freethinkers of their day, who made light of all religious observances, and believed in no resurrection. They welcomed new ideas, but without "depth of earth," and they aped the manners and borrowed the ideas of the Romans and Greeks

around them. Nothing cared they for the hope of Jewish supremacy in the world, but they toadied to the abhorred conquerors of their country; and, the Herodians more especially, became the sycophants of the foreign court, selling both their individual and national existence for a life of ease and luxury, wealth, indolence and self-indulgence, without patriotism or religion, without law or a God. In China there is not such a class to be widely found to-day, but its beginnings are here, and it may easily spread under political changes. While some of the reformers are patriotic and enlightened men; with others the break with the past is such a shock that they are likely to fly off into space at a tangent, beyond all orderly control. There are many scholars, for instance, in Nanking who are reading and translating and disseminating Huxley and Spencer and Haeckel and all the soulless philosophy of the West. There are many enlightened men in China who feel that their country is in a sad and hopeless condition; but unless they come under the influence of the Gospel, they do not know where to turn when they have turned away from the past. Alas for them if the evil spirit finds the house swept and garnished, but *empty!*

In Hankow recently (April, 1904), a thing was seen such as has never been known before, the wholesale burning of a heap of idols, which had been cleared out of temples by the (heathen) officials to make way for new schools. On all sides unprincipled men are crowding round both Protestant and Catholic missionaries, ready to profess any belief if they can gain the authority of the foreigner's support to promote their selfish and money-getting plans.

Surely, then, the same forces are at work to-day in China as were at work in Palestine. It needs no deep insight to see behind all the mighty and inevitable struggle of the powers of darkness and of the Prince of this World against the Word made manifest, and all the legions of Light. The very fact that the foe is brought to make so great a fight is for us a sign of hope; for the issue, the outcome, the victory, can not for a moment be in doubt. So did the clouds gather and the opposing forces press round our Lord at the end of his work; and when the very disciples had proved faithless, and the darkness seemed triumphant in the final tragedy, He gave up His spirit with the words that proved *Him,* after all, the victor, "It is finished!" Not "it has been in vain," or "it has been a doubtful issue"; but the victory is won, and the *Hope* of all the long after ages is *secured!* Come, then, all you who may hear the call; let us sow the good seed broadcast over good soil or bad, abiding in the assurance that the Master will not cease to inspire and help His followers, till in His own good time the consummation is made complete.

From "Present-day Problems in China," by the *China Inland Mission.*

THE POPULATION OF CHINA AND OTHER COUNTRIES

All the people of the countries mentioned could be placed in the Chinese Empire on the same basis as the present population. These total 405 millions, while China, according to the latest census, has 407 millions

THE CHRISTIAN LITERATURE SOCIETY FOR CHINA

REV. DONALD MACGILLIVRAY, SHANGHAI, CHINA

Our books are intimately associated with all our other agencies. Our converts are brought in by the truth of the books. The native Christians are spiritually fed on them. The schools are trained by them. The churches are founded and disciplined by them. The religious work of hospitals and dispensaries is conducted through them. The general enlightenment of the people and the undermining of idolatry are promoted by the same agency.—Rev. S. L. Baldwin, D.D., at the Shanghai Missionary Conference of 1877.

The objects of mission work may be roughly classified as follows: (1) Preparatory, in which the chief agencies employed are preaching, schools, philanthropy, and literature; (2) evangelistic or penetrative, using preaching, healing and literature as agents; (3) educational, or constructive, which include preaching, schools and literature. In all three branches we find literature used by the living worker as a multiplier of the agent, and as an instrument of preparation, penetration and edification. Every

missionary, as a matter of fact, no matter what the particular form of his energy, consciously or unconsciously, moves along these three lines. Hence it goes without saying that every missionary is naturally in sympathy with the objects of Christian literature, and the Christian Literature Society is in line with the efforts of all classes of missionaries in the empire.

The Christian Literature Society was founded twenty years ago by Alexander Williamson. It proposed a broader program than that of the already existing societies, and is, in fact, an enlarged tract society. Its constitution defines its object as, "The publication and circulation of literature based on Christian principles, throughout China, her colonies, dependencies and wherever Chinese are found—especially periodical and literature adapted for all classes—as the resources of the society may permit." In actual practise the Christian Literature Society goes beyond "literature based on Christian principles" to literature specifically expounding the Christian faith and Scriptures. In fact, the constitution of the home society expresses the object more fully as follows:

Object

The object of the society shall be to promote Christianity among the Chinese by aiding in the preparation and circulation among them, in their own language, of:

1. Suitable publications of a distinctly religious character.

2. General literature written from a Christian standpoint; scientific and other works suited for the more cultured classes; and school- and other text-books; and

3. Literature, chiefly religious, illustrated and otherwise, specially suited for Chinese women and children.

Henry Drummond beautifully describes the "program of Christianity" by our Lord's quotation from Isaiah: "To preach good tidings to the meek; to proclaim liberty to the captives; to bind up the broken-hearted; to comfort all that mourn; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Here, then, is the missionary program. The aim of our literature is to proclaim that these blessings can only be found in the Lord Jesus Christ. What an illimitable field is here outlined! The Christian Literature Society aims to cover the whole ground; it would do the work of hosts of Christian publishers at home, and besides publishing, it must keep its own staff of authors. Truly it is unique. Would that it had the capital of some home enterprises. Ultimately, why should it not?

How, then, is the ideal of the society to be realized? Our catalog is growing in length, but as yet only a beginning has been made. Scattered workers swell the lists of books, but perhaps the great hope of the Christian Literature Society is in the free federation of missionaries composing what for want of a better name is called its "Editorial Staff." These are supported by their own missionary societies. Here, with the utmost individual freedom to follow one's leadings, all are loyally working together for one end. Yet each is free to hold his own opinions, and to produce along the lines of his own preference.

We need scarcely say that the circulation of literature is only a means to an end, and that end is, consonantly with the wide field proposed, "conver-

sion by the million." By this much misunderstood phrase is not meant merely superficial changes, such as social and political reforms which leave untouched the religious needs of the nations, but regeneration by the Holy Ghost and faith in the Lord Jesus Christ. What enlightenment is worthy of the name if it leaves the spiritual eye unopened? We long to see conversions on the largest scale, and so does the whole Christian world. Hitherto the units, the tens, the hundreds have been converted; but if a nation is to be born in a day millions will have to come in, but each of the million will be the conversion of an individual.

But let us consider the Christian Literature Society work more closely as, (1) propædeutic, or preparatory. God prepared the world for Christianity by Providence and Grace. Thus there were the Old Testament, the Jewish dispersion, Greek philosophy, Roman imperialism and law. By such means He prepared a material, mental and moral background for His Gospel. Similarly, in European history the devout student can trace the antecedent preparation for a Renaissance, a Reformation, a French Revolution. Can we doubt but that God has prepared and is preparing China for the Gospel? And we missionaries are coworkers with God along this line. Even Robert Morrison and William Milne issued tours of the world, and geographies to be forerunners of the Gospel; and, to come down to the present day, Griffith John has some such literature in the list of his tracts.

Every missionary in a thousand ways is preparing the way of the Gospel. True, he does not wait till he thinks sufficient preparation has been made before proclaiming his message. The two things must go hand in hand, for no one can tell who is prepared to receive it NOW. But he learns the rudiments of Chinese etiquette, he displays a picture or a sign, he hangs up a map of the world, he helps in famine relief, he tries to drive out the opium traffic—these things are not preaching the Gospel, but we all hope they are opening a way for it.

Our literature seeks to remove barriers—*e.g.*, pride, ignorance, superstition and prejudice—and, by the blessing of God, such mental barriers have in many cases disappeared. We seek to educate public opinion on a wide scale by our papers—*e.g.*, the *Ta Tung Pao* and by free grants to students. We have many books on God in history, fruits and evidences of Christianity, the various religions compared with Christianity, the absolute religion. This literature of ours has been compared by Dr. A. H. Smith, in his book "Rex Christus," to aqueous vapor pervading the atmosphere, which, tho it makes no external display, is preparing the way for future precipitation. Besides immediate results, we look further ahead; we look for mass movements in China; and when they do come, the wide dissemination of our literature will surely be a contributory cause.

The second division of Christian Literature Society endeavor is the penetrative, or directly evangelistic. But we must not overlook the fact that a book may be indirectly evangelistic, and even more effective as such with a certain class of readers than the directly evangelistic. But as that ground is so fully covered by the tract societies, it happens that the Christian Literature

Society does not need to greatly enlarge its list of works of this character.

The third division is the constructive, or educational. What we have in this line has been the subject of a special article in the March "Bulletin" of the Educational Association of China. Suffice it now to say that besides works for schools, and station-classes, for special and general reading, we have a long and growing list of books which are intended to comfort and edify the Church. For this class of books there is a demand which grows with the growth of the Church. Andrew Murray, S. D. Gordon, Storrs, Krummacher, Dr. Glover, A. B. Bruce, George Matheson, William Arthur and many others have a vast audience in China by means of the Christian Literature Society. It is evident that the Christian Literature Society is more than a mission to the higher classes; it is a mission to the reading and thinking people of all classes in the Church and out. Our aim is indeed high enough to cover the needs of the highest, yet low enough to instruct even the child in the primer. To all must the truth be preached, and as they are able to bear it; but, without books and papers, how can they be reached? The providential order is sometimes stated as being from the lower to the higher, but no one doubts the tremendous influence of the higher on the lower. We make our appeal to the *mind* of China, as well as to her conscience and heart. The leaven must leaven the whole lump.

There are signs that Christian literature is coming to its own at last. But perhaps there are some who think we exaggerate its importance. Probably to such has not been granted the glowing vision of golden harvests from all this sowing, which dazzle the eyes of the seers among us. In itself a book is dead; fructified by the Spirit of God, what will it not accomplish? Nevertheless, in our enthusiasm for our specialty we need not exaggerate its importance. It is merely an indispensable auxiliary to the living host which is marching on to victory. It is not a short and easy method of converting China, any more than the distribution of a million Testaments, which people once fondly hoped would convert the Taipings, and with them all China. It is sometimes said, let us flood the land with literature. That could have been done once when every book was given away, but obviously that policy has gone forever. The problem is, how to flood the country with books under the new conditions. The only solution is the outpouring of the Holy Spirit, who alone can create a thirst for the Gospel; otherwise even floods of literature will be unappreciated. The missionaries, "average" and otherwise, must be the agents of distribution, unless in addition we ever get the means to use colporteurs, as the Hankow and the Bible societies do. That may be a future necessity in the face of competition. Would that all were as keen on book-selling as the late C. W. Mitchil, an "average missionary." *

The Christian Literature Society needs more men to join its federation in Shanghai. There are two views which are often set against each other, but which are not necessarily antagonistic. The first says: Stay at your

* See "A Century of Missions in China," pp. 93, 94.

station and do literary work. This course may be the only possible one for many, and has certain obvious advantages. The second view says: Come to a center and associate yourself with other workers in the same department. Surely we need both sorts of workers. Nevertheless, the central cooperative society sorely needs strengthening. There is a great lack of a definite policy toward this work among most of the boards, and this should be promptly remedied. The advantages of the cooperative policy in a center are such as these: 1. Papers and books can be better edited. We lost the *Wan Kuo Kung Pao* chiefly because we had no one to take over Dr. Allen's work. 2. Consultation with colleagues. 3. Large libraries to consult. 4. Leisure for special studies. 5. Best writers obtainable, salaries paid by the Christian Literature Society. Such help is generally beyond the reach of individuals in the interior. 6. You get the empire touch, as differing from the local touch, by the daily press, English and Chinese.

The West China Conference, held recently, called for fifty recruits for literary work for West China alone. The Christian Literature Society is more modest, and in its last report suggests that it can use twelve more at the center of the empire.

If we had more men we could at once employ them somewhat as follows:

1. To read Japanese books sent into China, and follow their effect. We ought to know what they are doing. They are also after the soul of China.

2. To read Chinese newspapers, and books of the secular press. We ought to watch the trend of native thought, and meet it adequately and continuously.

3. To revise some books of ours and bring them up to date, and generally act as editorial secretary.

4. Men to edit the "Daily" which was so much talked of at the Centenary Conference, but which could never begin without new men.

5. Men to travel among the missionary centers and conventions, and make our books known.

6. To be the mainspring of our central book depot in Honan Road.

7. To produce new literature in conjunction with the ablest Chinese scholars that can be procured.

There are great difficulties in the sudden increase of any class of workers; but the above is surely sufficiently sane, and let it be noted that it points rather to an increase of efficiency and quality, rather than to any phenomenal increase of the quantity of literature. That must be supplied only as fast as the reading public is willing to assimilate it. Here as elsewhere the law of "supply and demand" must rule.

A CHRISTIAN CONVENTION IN MID-INDIA

BY RICHARD BURGES, JUBBELPORE, INDIA

The Christian convention held in Jubbelpore last autumn was especially enjoyable because it brought the missionaries so near to their Indian brethren.

Most of the one hundred European missionaries came from isolated stations, and the eleven hundred Indian Christians who attended likewise had their cups of joy filled to the brim. Usually Christians in India have a sensation of being in the minority, for

in all India they are less than one per cent of the population. To have a feeling of being in the majority was distinctly exhilarating. The sight of a huge tent, kindly loaned by the government, containing a multitude of Christians, put enthusiasm into them to make known existing literature. A tent was set apart for this purpose, in which there were books, etc., on sale.

The executive power during the convention was given into the hands of Rev. E. A. Hensley, of the C. M. S., and Rev. J. Lampard, of the M. E.

A MEETING IN THE CONVENTION TENT AT JUBBELPORE, INDIA

which sometimes "bubbled" up and could not be restrained. Frequently the shout of *victory to Jesus* found expression in the Hindu words: "Jay, Jay, Jay, Jay, Masih Ki Jay." Our hearts beat faster as the multitude stood and lifted their arms to emphasize the shout.

"All one in Christ Jesus" was the Hindu motto which hung near the speakers' dais, and verily denominational differences "interfered with fellowship as little as lines of latitude and longitude interfere with navigation." The gathering of such crowds, most of whom had never had such an experience, provided an opportunity

Missions. Speakers came from great distances, chief among whom were the Rev. J. Pengwern Jones, Rev. J. B. Fuller, Rev. P. S. Hyde, Lubbhu Mull, Rev. S. Rahator, and a number, eminently useful, from nearer home.

Among the many tents which were pitched on the grounds none were more effective than those marked prayer-tents. One who knew the inner side of the whole affair said, "It was the power-house of the convention." It is now known that some hardly left these tents night or day, but used their time as Aaron and Hur did when they held up the hands of Moses.

PASTOR HSI—A MIRACLE IN CHINA*

BY EDWIN LESLIE

In a humorous essay, Israel Zangwill imagines a state of pre-natal existence, where the children choose not only whether or not they will be born, but also who will be their parents. If Hsi had had the ordering of these circumstances he could scarcely have entered life more auspiciously according to Chinese notions, for he made his appearance in the midst of a family of scholars.

China, wiser than Western nations, believes that men are not born great, but are made so by their own efforts. To every young man she says, "Would you wear spurs, then you must win them." So, tho Hsi's parents belonged to "the gentry," he could remain one of the *literati* only by obtaining a degree.

The boy was therefore sent to school, and was urged to study. He learned rapidly and his father and brothers stimulated him to do his best, telling him that he could win wealth and fame, and finally become a great mandarin. He was fond of both books and play, but was subject to pensive moods, when he would wander off alone, and ask himself the old questions, "What is the use of living in this world? Men find no good. And in the end . . . ?" Altho he studied faithfully and won the degree of Bachelor of Arts, he often asked of himself:

"What use is there, after all, in being a mandarin? Sooner or later one must die."

Hsi married and became a man of affairs, managing his farm, acting as lawyer in endless lawsuits, practising medicine in a small way; but in the silences the voice still whispered, "To what end?"

He searched the writings of his nation to find what the wise men could tell of the hereafter and the immortality of the soul. Confucius could not enlighten him, for while he formed elaborate rules for conduct during life, he confest that he knew nothing of the hereafter, and did not even know if there was a God. Neither could the Buddhists, with their idolatry, nor the Taoists, with their magic, enlighten his mind. A Chinese proverb expresses the popular skepticism of these religions:

> Worship—and the gods are there.
> Worship not—there's none to care.

As a young man of thirty Hsi faced the future, sick in body and restless in mind. He began to smoke opium to obtain relief from pain, and for a part of every day the poppy-fairy spirited away his difficulties and touched with a sunset glow the dull stubbly patches of ordinary life. But the gloom between the visions was a darkness that could be felt. The Chinese say that "it is not the man that eats the opium, but the opium that eats the man." So it was with Hsi. The opium ate his brain power; it ate his health; it ate his industry; it ate his farm lands.

The years of 1876-79 brought the famine to North China—a famine so wide-spread and long-continued that it was said that at one time seventy

* Pronounced Shee. This sketch is prepared from that fascinating book by Mrs. Howard Taylor, "Pastor Hsi, Scholar and Christian," China Inland Missions.

millions of human beings were starving. The poor died as the leaves die in the autumn, and the rich lived on the coarsest of food. Somehow Hsi managed to exist during those torturing years. He heard often of two foreigners who had come to the town near to distribute alms to his needy neighbors, but the proud aristocrat thought starvation preferable to help from such a source. One of the despised foreigners was Rev. David Hill, the man with the beautiful face and the character without fear and without reproach.

Mr. Hill wished to find a point of contact with the haughty *literati,* the real rulers of China. Learning, theirs and his, seemed the only common ground, therefore he offered prizes of a considerable sum of money for essays on subjects which he assigned. With each subject was a bundle of literature to aid the writer in his theme, and the bundles were given to the competitors for degrees who were up for examination at the capital of Shansi.

A brother of Hsi returned from the city and, presenting him with one of Mr. Hill's packages, said:

"Here is your opportunity, old fellow. Who can compete with you in writing flowing, elegant Chinese? And who is in greater need of funds? There may be witchcraft, as they say, about these foreigners, but their silver will pass for as much on the market as any one else's."

Hsi was impoverished and reading the literature woke his scholarly tastes. He worked night after night, all the while feeling that some power higher than his own was aiding him in the writing. When the results were published, among one hundred and twenty names Hsi's stood foremost.

In fear of sorcery and in dislike of meeting a foreigner at close range, Hsi went to receive his money from Mr. Hill. The only universal language is the one written on the faces of men. What Hsi read at the first glance in Mr. Hill's countenance dispelled all prejudice and banished all fear. His heart beat faster, for he felt that he had found in this alien one near of kin. Mr. Hill gave him the money, complimented him in a few graceful words on the ease and vigor of the style of the essays, and Hsi bowed himself out and returned home.

A few days later a messenger came to Hsi asking him to go and see Mr. Hill on important business. The business was none other than a proposal for Hsi to become Mr. Hill's teacher in matters Chinese. Hsi was willing, even flattered, but the women of his household joined in such a chorus of disapproval that he must needs hesitate.

"What?" said they. "Go to be teacher to the foreigner? Read his books, live in his house? Help him in his mysterious affairs? Who ever heard of such reckless madness? Surely you must be bewitched already to think of it. It is simply throwing yourself away."

Confucius laid down rules for the weaker sex in China, which every member of it, however ignorant, knows; namely, that woman is subject to man. She can not herself direct any affairs. She must obey her husband. She may not presume to follow her own judgment. And yet, tho the tenets of Confucius have echoed through twenty-five centuries,

even in China a woman, perhaps just because she is a woman, influences her husband to a remarkable extent.

Hsi did not accept Mr. Hill's offer. But times were hard and the argument of the foreigner's silver potent, so finally the ladies consented to a ten-days' trial.

Hsi watched Mr. Hill narrowly during those ten days. Before missionaries had homes of their own in China no privacy was possible. Surely only the noblest souls could stand approved in that glare of publicity. No chance to relax from the tension of "being nice to people"; no chance to indulge in moods of joy or sorrow; no chance to commune with one's own heart and be still. It was like keeping a check-rein on a horse all the time; or like the governess in "Elizabeth and her German Garden," who found her hardest duty the having to be an example to the children.

But the more Hsi saw of Mr. Hill, the more he admired him. The ten days lengthened into weeks and months, and Hsi began to read the New Testament laid so conveniently to his hand. He found in the Gospels what he had been searching all his life to know. There was a God, and that God had become man and dwelt among men that they might live righteously on earth and hereafter be with Him forever.

The story of the life of Jesus enthralled, entranced him. There came a day when he read it reverently upon his knees; and, following the last sufferings and agony of our Lord, he felt as if there in the room the wounded Lamb of God stood close beside him.

"Take me, O Jesus! I swear allegiance to Thee forever," he cried.

This was the crisis which altered the whole manner of thinking of the proud Confucian scholar. From henceforth he tried to pattern his life after that of the meek and lowly Jesus.

At night Hsi presented himself to Mr. Hill and wished to confess that he was a Christian.

"This is a sudden experience; there might be a reaction; better wait until you are sure of your ground," cautioned Mr. Hill.

But Hsi, who knew all that that experience before his open Bible meant, said firmly, "From this day until death and beyond I will never, never draw back."

Years after, in recalling that night, Hsi said:

"Returning from worship Mr. Hill was extremely pleased. Oh, how kindly he treated me! I loved him as a father; he loved me as a son."

The first lion in Hsi's new path was his opium-smoking. Mr. Hill said to him:

"You are a distinguished member of a scholarly family. I deeply regret to see you brought to so enfeebled a condition through opium. If you do not cleanse yourself how can you be an example to others."

Hsi knew full well the opium must be given up. But how? Anglo-Saxons are familiar enough with the struggles of the drunkard to do without his liquor; but breaking off the opium-habit is said to cause more acute suffering and a mightier effort of the will.

Hsi's trial seemed greater than he could bear. He was a prey to faintness, giddiness, shivering, aching pains and burning thirst. His eyes and nostrils streamed down water.

He could neither eat nor sleep, and medicines helped him but little. And always worse than the worst of pain was the craving for just a few whiffs of the pipe. He would groan aloud. "Tho I die, I will never touch it again." In utter weakness, he cried unto God and felt that his prayer was answered. He broke out into a profuse perspiration and the struggle was ended. His words after were:

"If you would break off opium, don't rely on medicine, don't lean on man, but trust only in God."

Christians in New York may hear a similar testimony from reformed drunkards in Jerry MacAuley's prayer-meetings.

To commemorate his victory, Hsi gave himself a new name—"Demon-Overcomer."

On his next visit home "the Demon-Overcomer," in spite of opposition, took down the idols from their pedestals—the god of riches, the god of war, the kitchen god, and the goddess of mercy—and burnt them on the rubbish pile in the back-yard. The idols were passive and dumb: but the women folk clamorous and vituperative. Verily, a calamity like this had been what they had too truly foreseen when he went to live with "foreign devils."

Hsi, instead of storming passionately in return, as was his wont, was all gentleness and patience, and lured the scolding women into listening to stories from the Gospels. "He had never asked to read anything to her from the Five Classics," Mrs. Hsi inwardly commented. The stories were beautiful and the man of the house so much more comfortable to live with that the women were fain to forgive him; but in the outside world the Confucian gentleman and scholar lost caste sadly by becoming a Christian.

Hsi was much too happy and too busy to be concerned as to what his neighbors thought of him. He combined in one nature the qualities of the mystic and the practical man of business. By night he saw visions and heard inaudible voices, and by day he regulated his estate down to the most trivial detail. In obedience to his night revelations, he brought his stepmother back to his home, made up long-standing quarrels between himself and his brothers, he wrote hymns, he sacrificed the profitable opium crop and refused to rear pigs because they were dirty; and in obedience to his plans by day, he hoed, herded cattle, winnowed grain, and gathered fuel until his neglected farm began to pay profitable dividends.

One by one opium-smokers came to Hsi to inquire into the causes which had led to his reform. He took these enslaved men into his home and treated them with native medicines. To Hsi a fight with opium was a fight with Satan himself, and victory without much prayer and fasting was impossible. His experience proved that only in those who became Christians was the cure permanent.

In a near-by village a "cultivator of virtue," named Fan, whom Hsi had helped into the truth, started an Opium Refuge. It was a project similar to that which Hsi had been conducting in his own home, and he frequently went over to aid his overtaxed friend. We pray for guidance and often the answer is revealed to us by doing the duty which lies nearest. The success of this Opium Refuge led to Hsi's establishing others

and yet others, until they were dotted over the country to the east and west and the north and south. In the managing of them and caring for the spiritual concerns of the inmates Hsi found full scope for his business sagacity and his address in dealing with his countrymen. With employment which satisfied the cravings of his nature there came a great content, and the troublesome question, "What is the use of living?" presented itself to him no more.

But work, even congenial work, when a man gives to it the best that is in him, is not easy. In his lifetime Hsi established more than forty Refuges. The thought, the labor, the self-sacrifice, the patience, he expended on these institutions were measureless. He walked many foot-sore miles; he spent days and nights in fasting and prayer; he bore humiliation and obloquy; he put off the silken robe and fur-lined garments which accorded with his position as a gentleman and scholar and wore the coarse blue gown of the peasants. Some of the Refuges paid and some did not. Hsi never cared for money for himself, only for his work, and he used the surplus of one place to supply the deficiency of the next.

The logic of facts appeals to the hardest-headed Chinaman. The inhabitants of Western Chang recognized as years went by that Hsi was the most able and energetic man in their village. The time came when a strong hand was needed at the helm of affairs, and the Council called upon Hsi and asked him to become the village elder.

"I am a Christian," he answered, "and as such I can not attend to part of an elder's duties—the caring for the maintenance of the temples. If you will stop worshiping the idols for a year I will be happy to serve you."

This was a poser, but they finally agreed. The village prospered under Hsi's clear-sighted sway, and he held office for three years. When declining reelection at the end of that period he remarked with grim irony, "By this time the idols must be quite starved to death. Spare yourselves the effort to revive them."

Those who became Christians in Hsi's Refuges needed shepherding when they went out of them, and he was appointed as pastor. Mr. Hoste, of the China Inland Mission, had the oversight of Hsi's work, but he was wise enough to allow this masterful man to go his way in most matters.

Hsi was not an easy man to work with. Imperious, sure of himself and his methods and backed by the love of hundreds whom he had helped, he chafed at control or criticism. For years after his conversion he was unable to restrain a certain irritability toward his wife. Chagrined, he prayed much about this failing. He believed when at last unity of heart prevailed that it was in direct answer to prayer. And so it was. But there were secondary causes which aided, tho Hsi never took account of secondary causes. Mrs. Hsi learned to read, first the Bible then other books. When her husband was away from home she took upon herself the management of the household numbering fifty or sixty; she even opened Opium Refuges for women. With these employments her mind broadened; she had community of aims and ideas with her husband, and therefore jarring was impossible.

Angered by Hsi's arrogant and self-

confident manner, his old friend Fan set up rival Refuges, undersold Hsi in his medicines, and tried to wreck his work. It is said that misfortunes come always in doubles, and just at this time several patients of Hsi's died. But Hsi was a sincere Christian, tho not a perfect one. He searched his heart, learned his lesson and kept on working. Fan, whose motive was jealousy and whose principles were unbusinesslike, of course failed, while Hsi emerged from behind his temporary cloud brighter than ever. He extended his Refuges even among the high-born of Shensi and the conservative of Honan, giving to the many the same exact care he had formerly given to the few.

Time and experience and study of the perfect life wrought their changes in the self-willed autocrat, until in his later days he grew so gentle a little child might have led him.

At length his multiplied labors and fastings wore out his frame, never too robust, and he sank for six months into a state of complete nervous prostration. An English carpenter in his last illness said, "I am glad as I lie here to think that there are many folks warm and comfortable because I did my work well." Hsi, lying helpless, thought thankfully of the many hundred lives reclaimed because *he* had not slighted *his* work.

In February, 1896, Pastor Hsi passed to his reward, but his influence still lives, and the story of his life will long be a powerful force in awakening missionary interest and deepening spiritual life.

AN AMERICAN-CHINESE CHRISTIAN CIRCLE

BY C. T. WANG
Secretary of the Chinese Christian Students' Association of America

In our Christian life and experience we must have felt at one time or another the mysterious power of the Holy Spirit, but it is with absolute certainty that this power is felt when Christians work in unison with God. The first great manifestation came on the day of Pentecost, when "they were all together."

Among our Chinese fellow students pursuing their education in America, we find Christians scattered. This is providential, for God wants to use us as leaven to raise the whole lump. But altho we are scattered we must be "together" through mutual prayer and sympathy and active cooperation. We have unusual opportunity of influencing the most influential young men of to-morrow. God has called us to direct as many of them as possible to Christ our Lord, who is the Way, the Truth, and the Life. With all our faults and weaknesses, it is no easy thing to let these fellow students see Christ through our lives. In order that we may be empowered to live consistent Christian — yea, Christ-like lives; and that we may pray more intelligently and work more effectively and unitedly, I beg to propose that we form an "Inner Circle," or Chinese Christian Band.

If any reader knows of any other Chinese Christian students in America, we will be pleased to invite them

to come into this "Inner Circle." Suggestions as to ways and means and changes in the plan will be very welcome. Pray that the Lord will richly bless our efforts to bring our fellow students to Christ. May glory and honor be to His name forever.

Outline of the Proposed Plan

1. Prayer

A. Daily individual prayer for Christian students, that we may lead good and clean lives, and that our spiritual interest may grow more and more day by day.

B. Also prayer for those Chinese students who have not yet accepted our Lord.

C. Weekly prayer-meeting. This is possible whenever there are two or more students studying at one institution. Time and place for meeting may be chosen by the persons concerned.

2. Work

A. Bible study class. To awaken the spiritual interest of the students the best thing is to conduct some Bible study class for them.

B. Personal talks. This has been found to be the most effective in breaking down opposition and in creating an interest in religious things. Many lives have been led to Christ through work of this kind.

3. Keep in touch

A. A list of all Christian students will be furnished to each and will be made out from time to time—say quarterly—containing the things which the members of the "Inner Circle" wish most to pray for.

B. Also a list of those persons in whom one of the members is most interested, persons who need special prayer to help them make the decision of decisions.

4. Organization

A. The Student Secretary in America of the General Committee of the Young Men's Christian Associations of China and Korea might act as general corresponding secretary, and his work will be to furnish the addresses, to keep all the members in touch, to bring the opinions and suggestions of different members to one another.

B. In a locality where there are more than two Christians, then elect one to be local corresponding secretary, so as to relieve the general secretary somewhat, as in this way he may write to the secretary, who will bring the contents of the letters to the other members.

B. Bible study committee.

A SIGN OF THE TIMES IN TURKEY

A SERMON PREACHED BY ISMAIL HAKKI EFFENDI IN THE MOSQUE OF ST. SOPHIA, CONSTANTINOPLE, JULY 31, 1908

TRANSLATED BY LOUTFI LEVONIAN AND REV. STEPHEN VAN R. TROWBRIDGE

Within a few days after the announcement of constitutional government for the Turkish Empire the regular preacher in the mosque of St. Sophia, Constantinople, preached a sermon which has since been widely quoted and commented upon. No doubt this sermon has intrinsic worth as a liberal exegesis of a certain passage in the Koran and as an expression of the advanced thought of a leading Mohammedan doctor. But in these interior provinces we, who are working as missionaries of Christ, value the sermon for its marked influence upon the common people.

One secret of this influence is the excellent Turkish style which Ismail Hakki Effendi uses. The language is clear and forceful, and free from artificial rhetoric. But the chief secret of this message is its timeliness. At the very crisis when Mohammedan bigotry threatened to counteract and destroy the large-hearted national movement for liberty, all the local preachers and teachers in the seventy mosques in this city and in the tens of thousands of mosques throughout the interior were looking attentively toward the religious doctors of the great Constantinople mosques. Heretofore the imperial censor's oppressive methods had prevented any wide publication of such sermons. But with the new liberty of the press a newspaper entitled *Sirat-i-Mustakim* (*The Upright Highway*) has come into existence. Its avowed purpose is a religious interpretation of current events and national movements. But the point of view and the principles are so generous and broad-minded that no room is left for the Mohammedan fanaticism and bigotry which are prone to exert themselves against all forms of Christianity.

It is safe to say that most of the sermons which have been preached in the mosques of Aintab, Aleppo and other cities of Central Turkey have taken up and urged home this message of fraternity and justice.

During the month of October a strong wave of reaction swept along from the provinces east of the Euphrates, and reached here just before the close of the Ramazan Fast. The second and third Fridays of the fast the people were urged from many pulpits to abandon the notions of fraternity with Christians and to return to the exclusive privileges which the Apostle of God grants to His own followers.

But, again, the effect of enlightened advice from such papers as the *Sirat-i-Mustakim* was so profoundly felt that the next Friday, the last of the Ramazan, the tone of the addresses was clearly in favor of the new statesmanship of the Young Turks. It is needless to urge—because the fact must be already clear to American readers—that these constitutional liberties open up an unparalleled field for presenting the life and message of the Cross to the Mohammedan population.

The Sermon

With the name of God the most merciful I take refuge in Him from the curst Satan. The text is as follows: "It was by mercy from God thou didst deal gently with them, for hadst thou been rough and rude of heart they had dispersed from around thee. But pardon them, and ask forgiveness for them, and take counsel with them in the affair. As for what thou hast resolved, rely upon God; verily God loves those who do rely."—(The Koran, III., 153.)

The first is God. The last is God. The outward is God. The inward is God. And that which is in the Prophet's heart is God. His help in both worlds is God. God whose existence is indispensable, in His honored Koran, which He sent down to our Lord Mohammed-el-Mustafa by His ambassador, Gabriel says, "It was by mercy from God that thou didst deal gently with them." With the divine mercy of your Lord, with His divine success, and by no other means, thou, my beloved, mine apostle, hast been very gentle. Thou

hast dealt with thy friends with tenderness. All thy work and conduct and dealings have been gracious.

This verse was sent down after the battle of Ahed. In the beginning of that battle the Moslems were victorious. But some of the soldiers, who had been commanded to stay and wait in a certain place, abandoned their position and because of the love of worldly wealth went after plunder. They acted contrary to the command of the Prophet. Then the enemy attacked their rear. The Moslems won the victory again, but about seventy were slain and the blest tooth of the Prophet was broken. The Prophet was angry with them, but he did not rebuke or reproach them. And now God extols him in this verse, and says that this tenderness was all by the special favor of God.

"And if thou hadst been rough and rude of heart." O my beloved! If thou hadst not been so tender, if thou hadst been hard-hearted, if thou hadst broken their hearts by coarse words, if thou hadst dealt oppressively, trusting in thy miracles, "they had dispersed from around thee." They would not have cared that thou wert a prophet. All would have left thee and would have gone away.

Look! Tho his miracles were as bright as the sun, yet he is commanded to deal gently. Yes, thou art not able to conquer hearts by thy miracles. If thou seest always the faults of the people, if thou dost not deal gently, if thou dost not deal equally with the rich and with the poor, no one remains with thee. But with thee the rich and the poor are equal. And it is this justice and this equality that makes thee glorious in the eyes of thy people

"Pardon them and ask forgiveness for them." Then, O my beloved, pardon them all their faults against thee. They do sin against God. For this also ask God's forgiveness. Intercede for them. Try to keep thy people free from sins.

"And take counsel with them in the affair." Thou that art a glorious prophet, thou that receivest revelations, thou to whom all truths and secrets are revealed, consult with men of understanding. Talk with them. In all affairs do not depart from consultation.

Some people have restricted this command to the affairs of war. But the word here is general. Tradition also shows it to be so. Therefore the great doctors explain it in the general sense: In all things consult with thy people. Ask their vote. Thus their heart will become quiet and they will love thee warmly.

When this verse was sent down Abdullah-bin-i-Abbas asked the inner meaning of it. Our Lord the Prophet replied in this way: "O my people, my friends! God the most glorious commands me that I should consult with you in worldly things, that I should ask your vote and talk with you before any action. But you know already and the truth is plain that God and His Apostle are not in need of consultation. With the grace of God I have no need of counsel. But why does He command this? Naturally, for a blessing to my people. That is, this will be a precedent, and my people until the day of judgment will act with consultation. The taking of counsel shall be an essential rule for them. To every one revelation does not come from heaven. To every one Gabriel does not bring the Koran.

This method of consultation began in the time of the Rashid Caliphs. For this method a special "sura" had come down and was called "shoura" (counsel). "What is with God is better and more lasting for those who believe and who upon their Lord rely and whose affairs go by counsel amongst themselves" (xlii., 36). Inasmuch as this is said for all affairs, it has relation to the whole body of Moslems or to the non-Moslems also, and thus to the whole of humanity.

In every event take counsel with one another. As a matter of fact the Arabs did so. This word "meshweret" (consultation) means to take out honey. It means that I get the honey out. I get rid of the bees. Then there is sweetness in consultation! It is picked out of thorns and poison. It is the pure essence which is taken out. So the Arabs say, "Thank God, I picked out the honey. I succeeded."

God has now given this blessing to you, my people. If this is God's blessing there is no greater gift. Therefore we must undertake consultation in everything. Those who accept consultation shall get every kind of blessing. Those who abandon it shall undergo every kind of wo.

Our King has now really dealt according to the Koran. According to the advice of the Prophet, with full tenderness, without any severity, he has followed the Prophet's track.

There are causes. But it is God who creates the causes. Many patriots, and especially the Third Army Division, tried very hard, night and day, and saved millions of the opprest.

But God did it. Men must not be proud. We must not forget God. We must trust in Him. We must know this blessing to be from Him. O, my fellow countrymen! Let us thank God as much as we can. But thanksgiving can not be by merely saying "Thanks." We must try to help, every one according to his might—the rich with their money, the heroes with their might-of-arms, the preachers with eloquence, the authors with the pen. We must try to keep our liberty! Oh, how sorrowful was our condition! This oppression and despotism had filled our earth. These inquisitions had turned the country into ruins. But, thanks to God, the divine victory arrived! A breeze brought the fragrance of liberty. The oppressors were astonished. They thought it to be a dream. But on earth men, and in heaven the angels, tried together, and God brought all the oppressors down. Thanks be to God!

If those sad conditions had been prolonged how miserable would be our condition! We would be heavily responsible to God. Islam abhors such oppression and despotism. According to our faith, every man is obliged to put away this despotism. Our law commands liberty, justice and equality. There are non-Moslems among us—Armenians, Greeks, Bulgarians and Jews. They are God's trust to us. We will try to keep their rights even more than our own. Our religion commands us to do so. There are three last admonitions of the Prophet. The first of them is to keep from oppressing the non-Moslem citizens. What a noble ordinance! They have the same rights which we have. We must leave them free. Their good is exactly our good; their loss is exactly our loss.

If we do not protect their rights the Prophet will be our enemy. And

if the Prophet becomes our enemy will success attend our life? Really we had come to such a pass that three months would not have passed before the Ottoman Empire would have gone down in ruin. Hereafter the kingdom will pass into able and trustworthy hands and, God willing, our empire will be nobly exalted in the near future. Your duty is now moderation and thanksgiving. Do not forget to give thanks to God every moment. O God! Secure the peace of the people. Affirm it with justice!

SIGNS OF PROMISE TO THE INDIANS

BY JOHN W. SANBORN, FRIENDSHIP, N. Y.

Both in the United States and Canada there is a substantial increase of the Indian population. In Canada there are 109,394 Indians, of whom 74,000 are identified with the various religious denominations, and the proportion is about the same among the 291,581 Indians of the United States. Government schools have enrolled 24,762 Indian children, and in the mission and day schools there are 3,736 more.

Several years ago the Presbyterian Board offered a prize of a morocco-bound Bible to every Sunday-school pupil who should learn and repeat without prompting the entire Shorter Catechism. From one of the largest city Sunday-schools of New York there were 11 successful competitors. In the New York State Indian school, on the Cattaraugus reservation, out of 80 children of school age 55 won the prize.

On the 7th of July last, Rev. Dr. Wilbor, presiding elder of the Methodist Episcopal Church in the Buffalo district, held his first quarterly meeting at the Seneca Indian Mission Church. Several hymns were sung in the Seneca language, and the presence of the Holy Spirit was felt in the service.

Bishop Whipple, speaking of the transforming power of Christianity upon the Indians, once said, "The Christian home has taken the place of the wigwam, and the poor, degraded Indian woman has been changed to the Christian wife and mother. With justice, personal rights, and the protection of law the Gospel will do for our red brothers what it has done for other races—give to them home, manhood and freedom."

God has a loyal following among the Indians, and some of the rarest jewels in the Savior's crown will be gathered from our Indian tribes.

OPPORTUNITY IN THE EAST, RESPONSIBILITY IN THE WEST*

BY REV. C. A. R. JANVIER, PHILADELPHIA, PA.
For fourteen years a missionary in India

In God's language the same letters that spell opportunity spell responsibility; wherever God gives opportunity there He holds to responsibility. If we look at Syria, Arabia and Persia, Afghanistan and Hindustan, Siam, Tonquin and the Philippine Islands, China, Japan and Korea, we see that this series of nations, forming the western, southern and eastern part of Asia, contains more than one-half of the population of the entire globe. More than that, we have here more than three-fourths of the to-be-evangelized population of the world. God has placed the sick of the world in this great dispensary, and opened the doors wide for us to go in and heal them by bringing them to the knowledge of the Master.

Those nations have through many centuries been marked by a spirit of moral torpor and lethargy, of deadly indifference to all great spiritual questions. They have constituted the great "valley of dry bones." Be not carried away with the common statement that the people of Asia are intensely religious. There is a religious tendency among them, but it is largely a religiousness of form and ceremony and superstitious fear. As to spiritual religion, there is indifference and deadness. These nations, beginning at Syria in the west, and running round to Japan on the east, have been in this condition of moral torpor and indifference with no true public spirit or deep religious life.

A Crisis of Unrest and Inquiry

In recent years God has been arousing these nations from this sleep of millenniums. There has been "a shaking up"—yes, "an earthquake." During the last century, increasingly during the last half-century, still more during the last quarter-century, more in the past ten years, and most of all in the last five, God has been arousing these nations in one way or another.

Take the Philippine Islands. Note the change that took place immediately after the Sunday morning when the guns of Dewey boomed. Think what that awakening was for the islands! What it means to pass from the bondage of Spain into the hands of the American Republic!

Take Tibet, the nation that has been the mystery of the countries. Who would have predicted five years ago that in the forbidden city of Lhasa a foreign army would force the signing of a treaty? Whatever may be thought of Colonel Younghusband's expedition, its result can not fail to be a new, an awakened and an accessible Tibet.

Take China. Do you remember how we bowed our heads before God as that awful uprising swept over China a few years ago? We said: "How is it that God has allowed this great retrogression? All the labor of all these years has gone up in smoke and blood!" But out of that Boxer rebellion comes a new China! The president of the Reform Association of China said recently: "There are now 20,000 young Chinese following the higher courses of modern education in China; 50,000 modern schools of lower grade existing in the province of Canton alone; 4,000,000 of the Chinese can speak English; 10,000 modern textbooks from England or America or Europe have been translated into Chinese, and are now in the hands of the students."

Similar movements are taking place in Siam and Persia and Arabia, and

---

* From the *Christian Observer*.

other lands into which one after another God has come and is touching them into an awakened life.

In this series of nations there are two great centers of influence. One of them is Japan. Formosa is a part of Japan. Korea and Manchuria are under Japanese control. China has been "Japanized." Equally true is it that in the south India is the center of power, not only from its political standing as a part of the British Empire, but because of its religious position. Linked to the East by its pantheism and to the West by its Mohammedanism, it is the key to the religious situation. King Edward VII rules over more Mohammedans than any other monarch in the world, more than the Shah of Persia, or the Sultan of Turkey.

These two centers of influence, which stretch out their hands over the outlying nations until they link hands together, are also special centers of crisis. If there be crisis in all nations, there is a deeper crisis in Japan and India. Western religion, Western thought, Western ideals, Western standards, these all have in peculiar degree in Japan and in India come in contact with the old life, sleeping through the centuries, and have brought about a crisis which no one can fully understand who has not been in it.

Education has been one of the most potent factors in producing this unrest, especially among young men. Occidental education is destroying the foundations of false faiths and hoary superstitions. Young men have lost confidence in the old systems; they have cut loose from the old moorings, they have not yet found anchorage in the Lord Jesus Christ, and are drifting out into the darkness of atheism and agnosticism. The same is true of Japan. The situation is almost identical in the two countries, except that the temperament of the Japanese and that wider spread of education make the unrest more intense.

In India, however, there is another aspect of the crisis. There are nearly fifty millions of people, out of all caste, who have no rights that any one is bound to respect. To these "outcasts," found in every city and village of the country, neither Hinduism nor Mohammedanism can hold out the faintest hope. But the light of Christ has begun to shine into their deep darkness, and tens of thousands have come to the Christian Church, and other hundreds of thousands have their faces turned toward the sun rising. In India, then, there is not only the crisis among the educated and intelligent—the unrest and the drift toward agnosticism, but there is this other crisis among those who are reaching up from the lowest depths for the new life and light given to them by the Christian religion.

The Two Great Christianizing Powers

The last great fact to which I call your attention, I pray you weigh prayerfully and solemnly. God in His wonderful dealings with nations has brought into vital contact with these two centers of influence in the height of their intense crisis the two great Christian evangelizing powers of the world, England and America. Follow history down through the recent centuries, and you will be struck with the way that God has been unfolding His plan in the Far East. The development is one that no one would have dared to predict, and yet it is manifestly no accident. Take Japan. You might easily expect that America would have influence in Japan, for America discovered and has largely molded modern Japan. But who would have predicted a few years ago that England would be found in an offensive and defensive alliance with Japan, one of those but recently despised Oriental powers? The situation is accurately symbolized by a scene not long since enacted in one of the great cities of Japan, when the intensest enthusiasm was aroused by the display of the emblems of England and America on either side, with the Japanese emblem in the center.

Then turn to India. You would expect to find England there, because

India belongs to England. But the startling fact is that side by side with England is the United States. Where there are perhaps two thousand or more English missionaries, there are fifteen hundred American missionaries. What is true of the missionary situation is in a measure true of the commercial and even of the political.

Notice: Three-fourths of the world gathered in half a continent, aroused from the sleep of millenniums, to a crisis of unrest and inquiry; two great centers of influence, themselves the centers of more intense crisis; and into vital contact with them now brought the two great Christianizing powers of the world, England and America. What does it mean? He is deaf indeed who can not hear God saying, "Forward, march!" He is deaf indeed who, if he listens, does not hear above the deep "Forward, march" the shrill call, "Double quick!" God is marching on! He is showing His purpose. He has been fulfilling and is now bringing to the consummation of its fulfilment the promise that the kingdoms of this world are to be the kingdoms of the Lord and His Christ. Are you and I ready to keep step with God? Alas, we are not half awake to the meaning of the voice of God as He speaks through His working among the nations.

Responsibility is a tremendous word; but there is one word more tremendous, and that is the word of God's love for souls. Face it out with God and ask Him what He has for you to do for the meeting of this responsibility, for the manifestation of this infinite love for the winning of the world to Him who so loved it that He gave His only begotten Son to save it from death and despair. "Go ye into all the world, and preach the Gospel to every creature."

THE CHINESE DRAGON'S AWAKENING*

BY REV. E. I. DOTY, CANTON, CHINA

The Dragon awoke early, but ere the morning hours were past the Dragon slept, not the healthy sleep that is the reward of toil but the sleep of one hypnotized. Centuries long the Chinese followed the same ideals with steady gaze until there fell, like a mantle, close and dark, the long deep sleep. While China slept, the great powers of to-day were born and fought their way to accomplishment. That long sleep was a period of philosophical and ethical dreaming—and those dreams have deepened the lethargy unto this day. It was a period of invention, but not one of development. China invented printing, but never developed it to any considerable degree of perfection; other nations took it up and made it one of the greatest factors of progress. She invented gunpowder, but did not develop its possibilities; other nations seized upon it and made it the advance agent of civilization; they even used it to break down the barriers the Chinese themselves had set up against them. In a word, while China slept the world worked on. But the tide of progress, beginning in the Orient, seemed ever to march westward. It entered Europe from the East and permeated every kingdom. With the colonists it came to America, and in spite of bloody tomahawk crossed the States one by one. It is crossing the Pacific and Atlantic and entering the Orient once more. Should all the blood in living veins to-day oppose its progress, it will permeate China to the very center. The impact of this tide has caused the Dragon's awakening.

Note some of the changes that have taken place. Probably first among these is the student movement, for

* From *The Chinese Recorder.*

here governor and governed have met on common ground. The old school has passed away. It is most significant that in the historic city of Canton and in other centers as well, the famous examination booths have given place to halls of the new learning. It is significant because it stands for the fact that throughout the provinces education in new subjects is required. This we may suppose was a forced step. The government saw itself drawn into the whirlpool of international competition and coolly sacrificed the life work of her present generation of scholars for the greater good of the Middle Kingdom. But the decree revolutionizing the educational system did not arrest China's ambition. Its goal was changed. The nation's thought found a new channel, and we have an army of youth with its face set earnestly toward the new learning.

All this has created a great opportunity for the Church, because at the present moment the mission schools alone are fitted adequately to meet the conditions. I would not depreciate other schools where real instruction is given, but wish to emphasize the opportunity open to Christian institutions. The government and the private schools stand rather for the new idea than for anything like the working of it out. They are not efficient. The subjects are poorly taught. With a few notable exceptions, the instructors are not instructed. It is left for the Christian school to supply that new basis of character, without which all the equipment of the twentieth century must fail in its purpose. And to the Christian school is coming a class of students from hitherto unreached levels of society. They may not become Christians, but their association with us and the resultant understanding of our purpose ought to lessen opposition and bring into wider repute the cause which we came to establish.

Christian Instructions

Recognizing the superiority of Christian instruction, the new schools are applying to us for teachers, and the opportunity is coming to Christian young men and women to guide the nation's youth into paths of knowledge and progress. This may not seem at once an opportunity to be grasped, inasmuch as the Church loses their services as preachers and teachers. But however well a preacher may preach, or a teacher may teach, the life is a Christian's grandest witness, and entering the door now open this testimony may be given in high places where words can seldom reach. And this testimony will be examined and compared in a manner that must prove its worth.

The multiplication of schools throughout the provinces is important. It is the voluntary response of the common people to the higher call. It speaks for reaction that the teaching in these schools is so deficient and the tendency so revolutionary, but it stands for a growth that, whatever the opposition, can not be entirely overthrown. Each school building is a reflector, more or less polished, which has caught some ray of light. And that ray will be turned by it to its own place that all the land may be light. Throughout the whole educational movement there is a depreciation of the old mode of doing things and a distinct approval of the vitalizing methods of the West, but there is as yet little evidence of reformation of moral character, without which the new system must fail to bear its normal fruit.

In connection with education we note the increasing use of the English language. The Chinese are seeking to learn English at present because it is worth money to them, and the future demands will be greater than those of the present. The tendency seems to be either toward English or a revision of the native tongue. The time may not have arrived when we should teach English in all our schools, but many do teach it, and we also find English schools under purely native control.

Along with the study of English has come a noticeable change of address and manners. The last generation of

educated Chinese was a generation of scholars, the next is likely to be a generation of soldiers and diplomats. Students are visiting other great powers, and Japan especially, where militarism is at white heat and that phase of war exhibited by the peaceful parade of uniformed soldiers with flying flags and rattling drums is found most tempting. The time is at hand when China should develop statesmen who are willing to decrease that the nation may increase.

But the renaissance is not confined to the student alone. Socially it touches China at every point. The newspapers and magazines have more to say about the middle class than any other or even about the government itself. The student movement is a latent force with boundless possibilities. But the middle class presents the real battle-field of progress. The student theorizes and winces under a yoke that does not rest upon his own shoulders. It rests where there is vested property right. The student travels abroad and urges certain enterprises. The business man incurs the risk of the venture and experiences the immediate gain or loss. The student is the agitator, the working man the real reformer. The work of this class is found in the history of industrial development. Here should be mentioned railways, binding the provinces together by bands of steel and making easy and attractive the intercourse which shall drive away interprovincial hatred and mistrust. Here should be mentioned the telegraph, instantly flashing information to all the chief centers of the empire, and the telephones and electric lights, foundries, glass-works, and other such industries. Here too should be mentioned the gilds and different societies formed for mutual aid and protection of particular industries. Space forbids the treatment of these things in detail, extremely interesting tho they are to every student of social conditions. Every one of them tells the story of a reform changing the immediate conditions in the lives of thousands, and so changing the outlook of the East that hardly a soul in all Christendom is not affected by the advance.

The Government Circles

If we turn to government circles we find strong evidence of a similar movement. The commission that was sent abroad to study Western institutions was a select body of men representative of the official class. This has ever been the conservative element, and such an action indicates the awakening consciousness that the old institutions are inadequate to stand the stress and strain of coming years. Call it what you will—anything from self-defense to calm appreciation of what is noble—it was in the right direction. It was a master-stroke. It made for world-progress.

The commission investigated the institutions of different countries and made such suggestions to the throne as seemed warranted by the knowledge gained. To that commission we owe many of the reforms already begun.

One of the most startling reforms decreed by the government is the abolition of opium. The annual report of the Anti-Opium League gives quite fully the history of the movement and how the government came to take up the matter. An International Opium Commission has been agreed to by all the leading powers, making it incumbent upon both hemispheres to suppress the evil. Thus, not only will the events of 1840 be impossible of repetition, but China will enjoy the moral support and sympathy of the whole civilized world in her attempt to shake off this great slavery.

Another instance of sweeping reform is the promise of a constitutional government. This promise no doubt was made for reasons of political expediency, but apparently it was made in good faith. Recognizing the national spirit manifest in education, defense, politics, and even in religion, it is an unmistakable mark of credit to the late Empress-Dowager that she

withdrew from the reactionaries and joined hands with the forces that make for progress and unity. But just here is a very grave danger that the people will wrest the legislative power from the throne before they are able to wield it. The people need to be patient until such changes can be made with safety. The progressive party would seize in a year what the West waited centuries to gain. Sour indeed will they find the fruit plucked too early from the vine.

But notwithstanding all the promises of the throne, we find the people still discontented. It is a matter of serious doubt whether the conciliatory reforms of the government, removing as far as possible all differences between the races, will be able to cast out of the Chinese mind the intense hatred of the Manchu. The Chinese idea of patriotism is to drive him back over the great wall whence he came. Much as the government fears a foreign foe, her greatest fear is a consolidated revolt of the eighteen provinces. And indeed there is reason to fear. People of all classes are more or less discontented with the present *status quo,* and if opportunity offers are willing to abet any movement aimed at the reigning dynasty. There is no doubt that a revolution is pending and that some are against any compromise less radical than the complete evacuation of Chinese territory by the Manchu.

The missionaries have come with one message. We must seek to deliver that message in such a way that the Chinese will be edified. We must teach them that a Christian experience and a high moral life walk hand in hand. We must teach them well the lesson that until the Law of God is written on the tables of their hearts, they must be in subjection to that written on tables of stone. In all our endeavor, let us strive to build up the new creature, to present every man perfect unto God.

THE GREAT AWAKENING IN MANCHURIA*

BY REV. PAUL PATTON FARIS, ICHOWFU, CHINA

The movement began in February, 1908, in Liaoyang, spread at once to Mukden, and, soon after, to Haicheng, Fakumen, Newchwang, and numberless towns and villages and hamlets of less fame—and no one dares predict where it will end.

A mighty outpouring of the Holy Spirit came to the Christians immediately after the opening of the meetings, and His power became manifest at once in heart-breaking confession of sin; then in outbursts of prayer, both petition and intercession, in great joy, and, finally, in thank-offerings to God of money and of service. It was a case of complete surrender to God.

That there are occasions for confession of sin among Christians recently converted from heathenism's ignorance, degradation, and moral weakness is what every experienced missionary understands.

The particular Christians touched by this revival had in many instances a special reason for public acknowledgment of their sins. In the peculiar stress of Boxer persecution in Manchuria not a few Christians—poorly instructed because of a lack of missionaries for their adequate supervision—proved less heroic than their martyred fellows, temporarily denied their Lord, and saved their lives, tho losing all the property they owned. It was strong evidence of God's presence in the revival, then, when many of these Christians with tears and lamentations confest their recreancy of eight years ago.

"Not only did I worship the idols myself," sobbed one poor man, "but I led my old mother to the temple, and

* From *The Christian Endeavor World.*

made her do the same—and she is dead!" And he refused to be comforted.

Another confest to having stolen money and goods when Mukden was burned in 1900, and a third told with tears of his having actually been a member of a Boxer band, tho at first ignorant of its full purpose, and of his eight years of misery ever since his escape from the band after his disillusionment.

But there were other sins also, requiring presentation to the Lord; and these too were confest publicly, not easily nor willingly, but evidently as the result of the Spirit's gracious compulsion. In one place a Christian had been associated with highway robbers, and had been arrested and subjected to six months' savage tortures, and had yet confest to nothing until one flash of divine light showed him his lost condition, and he writhed in agony on the floor.

Such experiences came to hundreds, even thousands, of other Christians in Manchuria this spring. Elders, agents, deacons, evangelists, members young and old, inquirers, backsliders, confest to having committed one or another of all the sins in the decalog. Secret idolatry, fraud, theft, opium-smoking, gambling, deceit—these were the burdens from which many a heart was freed.

One Example

At one meeting the actions of Elder S. were noticeable; he seemed overpowered with emotion.

Twice he sprang to his feet and made an attempt to speak, but twice sat down again, burying his face in his hands in great distress.

At last he rose, sprang to the platform, and said in effect: "I can bear this burden no longer! Before the Lord and the congregation I must confess my iniquities. Years ago, as all you people know, I was an earnest and sincere Christian. But alas! I fell. My wife spoke to me about my great sin, and at last I could stand her no longer, and made up my mind to get rid of her. I mixed poison with her food on three separate occasions, but each time in vain. I have been like a fierce dog frightening souls away from the fold of Christ. May God have mercy upon me! God have mercy upon me!" And he threw himself to the ground in an agony of weeping.

Immediately the whole congregation broke into loud lamentation; scores of men and women rushed forward to the platform, fell on their knees, and made abject confession of sin.

When a moment of quiet came, a voice was heard from the woman's side. Simply and tenderly this one woman was beseeching forgiveness for the repentent elder; it was his wife!

Such prayers as hers were often heard, whether for others or for the suppliants themselves. The first recourse of the tortured sinner was to the throne of grace. Eagerly his friends would join him in petition, and it was not long before requests for prayer began to pour in to the leaders of the services. They included those mentioning fathers, mothers, husbands, wives, sons, daughters, employees, the backslidden; they came from individuals, from hospital and other helpers, schools, and chapels in which prayer unions had been formed.

Each request was written, and was very explicit.

"Chu Ching Ho," began one, "a miserable sinner who has been a Christian for twenty years, denied Christ and worshiped idols at the Boxer time, has been indifferent ever since. Pray for me and for my wife, who is not a Christian. Alas! I have never done anything to induce her to become one. Pray that God may have mercy upon me."

The people were as quick to respond to these requests as they were eager to make them. When their own sins had been confest, they seemed to have no desire but that all others in Manchuria should share that happiness.

Whole congregations bowed in intercession. Of the Mukden congregation it is related that not infrequently seven or eight hundred people were praying audibly at once.

Nor was there any sense of discord, wonderful as it may seem. "On the other hand," writes Mr. Webster, "there has sometimes been the most striking harmony. It sounded, indeed, like the most beautiful music, as of a wind-swept Eolian harp."

Painful to witness as many of the scenes of confession had been, the pain was borne by the penitents that peace and forgiveness might be enjoyed. And peace came to the people like a great flood. Communion services were observed with new experience of God's presence; it seemed that the very peace of a forgiving God was among the repentant communicants.

A necessity for thanksgiving swept over the many congregations. Praise in song, gratitude exprest in offerings of money and jewels, and offers of service came from all quarters. One woman made a vow to give the Lord two full days of service every week for the rest of her life, and another gave two dollars to buy books for inquirers, since she could not speak to them herself. One poor man gave a dollar; another, six; a third, five bushels of grain. Many offered a tenth of their income to the Lord. One man offered five hundred strings of cash; another, the rent of two small houses. Salaries of helpers were provided for; salaries were promised to new evangelists and pastors; and buildings were offered rent-free for church purposes. A young merchant tithed his property of $7,000, and divided $700 as follows: "Men's hospital, $100; women's hospital, $100; Missionary and Bible Society, $100; education, $200; evangelistic agencies, $200.

Three characteristics distinguished the Manchurian awakening.

As has been intimated, there was first of all a deep, overpowering sense of sin, compelling confession, usually in public. Some day the young Chinese church will pass beyond the stage where public confession seems essential, but now most of the Christians in this land find no peace until their associates, who know their lives as few lives in America are known, witness their penitent attitude before God.

The exaltation of the Holy Spirit forms the second great characteristic. Early in the meetings at Mukden, as a check on native impulsiveness it was suggested that only those who had received "the grace of the Spirit" should lead in prayer. More than once congregations were brought back to first principles by a sermon or an exhortation on the one theme, "Not by might, nor by power, but by my Spirit, saith the Lord." The Spirit, thus exalted, early made His presence manifest, and the mighty blessing followed.

The third feature of this movement worthy of note is the prominent part that was taken by the Chinese pastors, helpers, and other leading Christians. It seems that except at the beginning the missionaries had little to do but stand still and see the wonderful work of God through Chinese leadership.

A TABLE THAT TALKS

BY S. M. ZWEMER, D.D.

The accompanying table tells of immediate needs on the foreign field. It is eloquent with facts and figures that speak louder than mere words. It emphasizes the dearth of missionary candidates, and speaks to those who could go if they would listen.

1. *The table meets a whole series of objections and difficulties.* The man who fears he can not stand "the climate" has here a choice of every sort of climate, from Alaska to Siam and from West Africa to East China. Here are opportunities for the preacher and the physician under every kind of flag and civilization, and to every kind of non-Christian religion—Moslems, Buddhists, Hindus, idolaters. Here

are places for those who covet a difficult speech, like Arabic or Chinese, and for those with moderate linguistic capacity in Spanish or English. The man or woman who is waiting for a "definite call" can run his fingers down these columns and hear two hundred and sixty Macedonian voices.

2. *The table shows clearly the wide diversities of gift now in demand and the multiform character of present-day evangelism.* Ordained preachers for regular pulpits in large cities or untouched districts are wanted. Men for the work of a bishop or with theological acumen to teach native preachers; teachers of every grade, from kindergarten to applied science; men of business ability and captains of industrial training. When was there a wider, more varied, stronger call for leadership than that offered here?

3. *And the table speaks of urgency.* It is the day of opportunity in every one of the lands on this list. China is in transition. Japan is in the balance. India is in upheaval. There is a Moslem menace in Africa. Unprecedented opportunities are opening in Turkey. The cry from Korea is that of a dead ripe harvest field, while other lands are awaiting plowmen to turn the virgin soil. These doors for the investment of life are open now. The qualified man or woman must enter speedily or that particular door will be closed. They are *immediate* needs, not the needs of future months or future years. Every one of the items in the table is up to date. If it is up to date and you have the missionary spirit, it is up to you. What are you going to do about it?

	MEN					WOMEN					
	Ordained Men	Physicians	Teachers	Industrial Superintendents	Sunday-school Organizers	Bible Teachers and Evangelists	Physicians	Nurses	Kindergartners	Teachers	Institutional Managers
Africa	5	2	..	1	..	..	..	..	..	5	..
Alaska	4	2	..	..	..	..	..	..	..	..	..
Arabia	1	..	..	..	..	..	1	..	..	..	..
Asia Minor	2	..	..	..	..	..	..	2	2	7	..
Assam	1	1	..	..	..	1	..	..	..	3	..
Brazil	..	..	1	..	..	..	..	..	..	..	..
Bulgaria	2	..	..	..	..	..	..	..	..	..	..
Burma	5	1	..	..	..	..	..	..	..	3	1
Ceylon	2	..	..	..	..	..	..	..	..	..	..
China	24	14	3	..	..	6	7	4	2	16	..
Cuba	3	..	..	..	..	..	..	..	..	..	..
Chile	..	..	2	..	..	..	..	..	..	..	..
India	10	3	7	1	1	4	4	1	1	8	..
Japan	22	..	..	..	..	12	..	..	2	8	1
Korea	3	..	1	..	..	..	..	..	..	..	..
Macedonia	1	..	..	..	..	..	..	..	..	..	..
Mexico	5	..	..	..	..	..	..	..	..	..	..
Palestine	..	..	1	..	..	..	..	..	..	..	..
Philippines	..	..	1	..	..	..	..	1	..	..	..
Peru	..	..	..	..	..	..	..	..	..	1	..
Porto Rico	4	..	1	..	..	..	..	..	..	..	..
Siam	1	..	..	..	..	..	..	..	..	..	..
Syria	..	1	..	..	..	..	..	1	..	..	..
Turkey	..	1	..	..	..	..	..	..	1	..	..
U. S. America	1	..	1	..	..	..	..	..	..	..	..
Miscellaneous	2	1	..	..	..	2	1	..	2	..	..
	98	26	23	2	1	25	13	9	10	51	2

TOTALS

Men	150
Women	110
	260

EDITORIALS

THE "D. M. R."—A HELP TO PASTORS

The Presbyterian Church has recently published a valuable pamphlet giving letters from mission fields showing the "Distinct Missionary Responsibility" of that denomination for the evangelization of the world. Pastors and laymen should study this report with its presentation of opportunities in non-Christian lands.

A leaflet of practical value, giving twelve suggestive studies in this pamphlet, with references to other recent literature, has been prepared by Secretary Halsey. These twelve studies would make ideal topics for monthly prayer-meetings.

The topics include: (1) The World Field; (2) China and the World; (3) Light in the Dark Continent; (4) The Unrest in India; (5) The Unique Position in Siam and Laos; (6) Our Southern Neighbors; (7) Responsibility in the Philippines; (8) A Mission Study Meeting; (9) The Advance in Japan; (10) Persia and its Progress; (11) Christianity in Korea; (12) The Needs of Syria; The Sunday-school and World-wide Evangelism.

These leaflets may be had from the Presbyterian Board, 156 Fifth Avenue, New York, for a two-cent stamp. It is of value to other denominations as well. Any one will benefit from its study.

DR. CAMPBELL MORGAN AND MISSIONS

This well-known London Congregationalist has been trying to educate his great flock by weekly addresses on the great missions and missionaries of the last century.

In a series of meetings in Westminster Chapel he confest surprize and disappointment at the attendance. The vast majority of his own people were conspicuous by their absence; and those present were already interested in world-wide evangelization. In all parts of Christendom, only very few "who profess and call themselves Christians" manifest any genuine interest in foreign missions. Dr. Morgan's conclusion is that "we ought to abandon all methods spectacular, spasmodic, and special and give ourselves to quiet, patient, determined instruction of our own people." He adds, it is absolutely certain that the very life of the Church depends upon her obedience to the will of the Lord, and unless we can go forward to the regions beyond, our own life is sure to suffer. This question is in very large measure a minister's question. If the ministry of the Church lacks definiteness of conviction and enthusiasm of action, we can not expect the people of the congregation to be other than indifferent to this great work. Spiritual life is the secret of missionary work.

BOSTON'S CHURCHES

Rev. C. D. Gray writes in *The Standard* that Congregationalists at the "Hub" barely hold their own. Fourteen of their strongest churches dropt last year from 7,134 to 6,991. Young people seem especially to be drifting into other churches and Christian Science. The Methodists have about 30 churches, mostly small, only 7 numbering over 300. Five leading churches are in a "moribund" condition. The blood and fire of Methodism have disappeared. The Baptists have neither lost nor gained numerically. In 10 years there has been only about 300 advance. Dr. A. J. Gordon's church, that gave over $20,000 in one year to missions, last year fell to $150! Ruggles Street and Dudley Street, Mr. Gray thinks likely to unite. Tremont Temple, now pastorless, is a great preaching center rather than a strong church. Protestant Episcopal churches have made the most progress in ten years, 19 parishes increasing over thirty-two per cent., and in the suburbs the growth has been as great if not greater. These are facts to be studied.

THE OPIUM QUESTION IN CHINA

We look with intense interest to the report of the International Opium Commission which met in Shanghai

on the first day of the new year. Three months before, in a report by Mr. Leech, counselor to the British Legation at Peking, it is stated that in many provinces the area under poppy cultivation is reduced, due, it is believed, to increase of taxation, fine and punishment. It has been found difficult to enforce prohibition, on account of the commercial value of the product, and the entanglement of officials in the opium habit. In some provinces the effort to banish the drug has been honestly made, and in Kweichau it is said it can not be bought. On the same day when the commission met the decree prohibiting the importation of *morphia* into China became operative—another foe to public welfare considered by some even more dangerous.

Why should not Christian America make as decided an effort to stamp out intoxicants as heathen China is making to be rid of the curse of opium.

SABBATIC REST

President Roosevelt has directed that Sunday work, in the departments in Washington, be restricted to what is of an emergency character or absolutely necessary to public interest and welfare. Accordingly Postmaster-General Meyer, in whose department more work has probably been done on the weekly rest day than in any other branch of the Government, has issued an order in compliance with the President's directions; the heads of other departments will undoubtedly do likewise. The closing order is the President's response to an appeal from the Sunday Observance League of Washington, which sent a delegation to the White House, headed by Justice Harlan, of the Supreme Court, to plead for a stricter observance of the day.

We believe that few things are more needful in our day for the promotion of every interest of Church and State than a wide-spread and radical reform in this direction. But the movement should begin in the *individual* and the *family*, if it is to be permanent in ecclesiastical and social life. Sunday is largely given up, even by nominal disciples, to secular plans and occupations. Much that is apologized for as *rest* consists in Sunday excursions which only bring more exhaustion and depletion of nervous strength. Man gets away from God's laws and ideals only at his own peril. Even a liberal thinker like Dr. Brooke Herford said:

"It is a mistake to argue for the weekly rest day on the ground of religion. It rests in the permanent need and general sense of men." He was in favor of enforcing it legally against all the common work of the world which can not give account of itself as necessary or for some clear public good. But just as earnestly he pleaded for every restriction to be taken off from quiet, innocent recreation. On the other side, Mr. Charles Hill, of the Workingmen's Lord's Day Rest Association, invited the clergy and ministers of London to preach a sermon on one Sunday in November in favor of Sunday observance, and against the opening of museums and places of amusement. Rev. J. B. Meharry, preaching in his church at Crouchhill, said we were not told that any *one* day of the week rather than another was to be dedicated to God's service. It did not matter on what day Christians met together to worship their God provided they paid respect to the spirit of the moral law, and, above all, to the great goodness God showed for His creatures in urging them, commanding them, to take rest.

MAILING MANUSCRIPTS AND MAGAZINES

If in mailing printed matter, manuscript and proof, and exchanges, *rolling* and unnecessary *folding* could be avoided, it would save not a little inconvenience to the editors. We especially recommend to those who are sending out by post monthly magazines that arrangements be made to send them as the MISSIONARY REVIEW OF THE WORLD is always sent, in wrappers of the full size of the magazine. The *Church Missionary Review*, for example, is printed on heavy paper and then folded lengthwise in the middle, and when opened refuses to lie flat. Other exchanges are rolled up in tight wrappers, and prove similarly intractable. If a uniform system of wrapping can be adopted, leaving the magazine, when not too large, to be sent without either rolling or folding, a great favor will be done not only to the editors of this REVIEW but to many others.

GENERAL MISSIONARY INTELLIGENCE

CHINA

China and the Millennium

Sir Robert Hart, who is now in England, said at a recent luncheon that the Chinese hated fighting, but circumstances would force it upon them, and he prophesied that there would come the day when China would do something extraordinary. They might have a great deal of fighting to do, but possibly in one or two hundred years would be as strong individually and nationally as Germany, and then would turn round to the rest of the world and say, "Gentlemen, there must be no more fighting." They would throw in the force of their arms with the country attacked and against the country that made war, and he believed that in that way the millennium would come.

How to Hasten China's Redemption

After a half-century of most intimate acquaintance with China and its people, Sir Robert Hart has been telling where the emphasis should be put in missionary work.

The measures which he specially urges upon missionary societies are an increased force of medical missionaries and trained nurses; the opening of new schools and colleges; the enlargement of work among women and girls; the establishment of more philanthropic agencies to help the blind, deaf, and dumb foundlings and lepers; and the sending of missionaries specially qualified to influence the ruling and literary classes through lectures, literature, and friendly intercourse. The result of such measures, he is confident, will be hopeful and rewarding. "Until now," he says, "we have been merely feeling the way and preparing foundations, but the new generation is going to build, and China's pagoda will tower high among the nations."

A Prominent Chinese Converted

The recent conversion to Christianity of Mr. Chang Po Ling, whom *The China Times* calls "one of the leading educators and philanthropists of Tientsin city," has roused much comment in various government circles in China.

Mr. Chang was formerly associated with Yen Han-lin, first vice-president of the Imperial Board of Education at Peking. He is now under orders to investigate education in the United States, Germany, France and England, and also to make a study of foreign fisheries for the Chinese Government. The Rev. Carl A. Felt, of North China, writes concerning Mr. Chang as follows:

> He has been at the head of an intermediate school in Tientsin for some years, and has been very successful. For the past two years or more he has been becoming more and more interested in Christianity. It was at first a very abstract study in his case, but has gradually taken on new interest until it began to glow and burn in his heart. He eventually came to a full realization of his privilege in Jesus Christ. He was all aglow with peace and joy, nor did he hesitate a moment in making his decision known. Mr. Chang's acceptance of Christianity at once became the topic of conversation in all government circles. He went to Peking to resign his position.

Chinese Officials Interested

Miss C. J. Lambert, principal of the girls boarding-school, Fuchau, in which there are 220 Chinese girls, sixty of whom are over eighteen years of age, wrote home:

> The Chinese officials have been taking a great deal of notice of our school of late, whereas before they would have nothing whatever to do with mission-schools. They were so pleased that they sent every girl a piece of material, and asked that they might send the teachers of their new government schools to see our school and watch the children drill. They are now approaching me with a view to getting some of our girls to teach in the new girls' schools, as they said they had had a teacher for two years, and she could not yet get the children to stand straight; and they wanted one also to teach mathematics, and one to take the head! Of course, it is just what we have been longing for, to get some of these new schools under Christian influence.—*C. M. Gleaner.*

Missions As Seen by a Consul

The evidence is steadily accumulating that the grace is spreading and becoming prevalent of rating missions at something near their true value in enhancing the well-being of human kind. In the last volume of the "Report of the Commissioner of Education" stands an article entitled "Educational Activity in Fuchau, China," of which a large portion relates to the varied educational work of the American Board, the Methodist Episcopal Church and the Church Missionary Society, by Julian H. Arnold, late consul in charge. This competent and unprejudiced authority says:

> The salutary effect of missionary effort in China is entirely underestimated. Some day, when China gets upon her feet, she will gladly erect monuments to the memories of those ardent missionaries whose whole lives have been devoted to the uplifting of the Chinese people. Much of the adverse criticism directed against missionary effort in China is based upon ignorant prejudice, rather than a knowledge of facts. It is through schools and hospitals on the Western model that the more enlightened missionary bodies are striving to Christianize China. Their work has been quiet and unostentatious, but the Chinese are beginning to recognize the superiority of these institutions over their own.

Growth of Methodism in China

The *Chinese Recorder* for November gives some comparative statistics showing the advance made by the Methodist Episcopal mission in many particulars, and these among others: The missionary force was 156 in 1903, and in 1907 had risen to 228; Chinese workers, from 1,283 to 1,653; full members, from 12,085 to 17,597; those who have left heathenism, from 34,063 to 56,385; schools, from 319 to 453; scholars, from 7,558 to 13,519; hospitals, from 11 to 23; dispensaries, from 14 to 29; native contributions, from $32,288 (Mex.), to $362,445 (Mex.).

German Societies in China

Two of the less-known German societies engaged in missionary work in China are the Kiel China Mission and the China Alliance Mission. The Kiel China Mission was founded in 1879, and reports that it now has two stations and three out-stations in the great empire. Six European workers are assisted by six native helpers, and 100 professing Christians (76 communicants), are the fruit of their labors. During 1907, 16 Chinese were baptized, while 22 remained under instruction preparatory to baptism. Nine native teachers were employed in the seven missionary schools, where 120 children received Christian training. The printing-press located in China proved a most valuable help in the work.

The China Alliance Mission had 10 stations, 26 out-stations, and 31 preaching-places in the provinces of Che-kiang and Kiang-si at the beginning of 1908. Its 29 white missionary laborers were assisted by 44 paid and a number of voluntary native helpers, and the number of communicants was 358, while 222 inquirers remained, after 68 adult heathen had been baptized during 1907. Five of the stations were without missionary schools, and the seven schools in the other stations had only 117 pupils. It may be mentioned as a most encouraging fact that the few Chinese Christians of the mission contributed about $400 to the work of the Lord during 1907.

In connection with the work of the Berlin Missionary Society in China a China Missionary Union of Christian Youths and Young Men has been founded in Berlin. Its purpose is to interest the Y. M. C. A.'s and other Christian organizations of the East in missionary effort and to further the establishment of the Y. M. C. A.'s within the sphere of activity of the Berlin Society in China.

The missionaries of the General Evangelical Protestant Missionary Society of Berlin in China call especial attention to the encouraging progress which China is making. They mention among other encouraging things the following facts: (1) The government has been entrusted to the ablest reformers, so that there is good hope

of the final success of the reform program. (2) The opposition of the government to the use of opium is most determined, while cooperation of the people is apparent everywhere. (3) The necessity of a thorough education is acknowledged by all, and an ever-increasing number of men is demanding a better and more suitable education for Chinese girls and for the elevation of Chinese women to the position which belongs to them.

In "Reports of the Rhenish Missionary Society" we find especially attractive and encouraging descriptions from its sphere of activity in the great heathen empire. In Tungkun a Chinese, Tai-yin, from a neighboring village with 11,000 inhabitants, was operated upon in the missionary hospital three years ago. When fully recovered, Tai-yin returned to his home, having received the good seed of the Gospel into his heart while sick and suffering. It brought forth fruit, and ofttimes he returned to Tungkun to hear the story of salvation by faith in Christ. His house was cleared of idols, and to the neighbors he was known as a Christian man, tho he was not baptized. His aged mother became sick, and he asked her a short time before her death if she would be satisfied to have omitted all heathen usages at her funeral. She gave her consent, and Tai-yin came after her death to the missionary and asked that he come and at the funeral explain to his relatives and neighbors why all heathen, idolatrous usages were omitted. At first the relatives were very angry because Tai-yin was leaving his mother without nourishment, as they thought, and when the missionary and three of his elders appeared they were greeted with the derisive shout, "foreign devil." But, lo! soon the street was filled with people and the wide space in whose midst the coffin stood was crowded with an immense multitude, which waited expectantly for the message of the missionary, the first news concerning Christ ever heard in that large place from the lips of a white missionary. The speaker stood upon a table, and amid breathless silence, broken only by occasional exclamations of assent, spoke on the fourth commandment and preached Jesus Christ. He was followed by one of the elders, so that more than 1,000 Chinese heard the Gospel because one Chinaman, when sick, had heard and believed it.

Methodist Missions in Korea

The first missionaries reached Korea in 1885, and the work was organized into an annual conference in 1908. The statistics are as follows: Missionaries, 41; native ordained preachers, 6; local preachers and workers, 29; Sunday-school scholars, 14,967; communicants, 24,244. They ask for 1909, $66,861. Received in 1908, $28,465; increase asked, $38,396. For new property, $25,750; increase asked for work as it is, $8,730. In no pagan country have we had the same success in the same length of time as in Korea, and perhaps there is no pagan country in the world that is so ripe for Christian evangelization. The growth of the work has been phenomenal and has far exceeded our ability to give it financial support. One year ago the General Committee authorized a call for special relief in Korea, amounting to $10,000, and about that sum has been received. Six new missionaries have been sent out during the year, practically exhausting for outgoing and support the entire special fund.—*World-Wide Missions.*

Presbyterian Work in Korea

The report of the Korea Mission for the year ended June 30, 1908, is a remarkable missionary document. In spite of disturbed political conditions, 5,423 communicants have been added. The native contributions amount to the sum of $61,730.99. Last year the number of adherents was placed at 54,987; this year 73,844. There are 797 self-supporting churches in the mission, and 454 schools entirely supported by the Koreans; 12,264 pupils are under instruction in the various schools. In

the hospitals and dispensaries under the care of the mission 46,336 patients were treated. Has there been anything in the history of missions from the Day of Pentecost to the present equal to this advance made in a single year in Korea?

Social Changes in Korea

From Seoul comes a pleasant account of how "the older order changeth, yielding place to new" in the land of Korea:

Yesterday a wedding was performed in the First Methodist Church here, the contracting parties of which were both Koreans. The groom is the director of the Educational Bureau of Korea, and the bride the daughter of the governor of Chemulpo. Many prominent men and women were present. The dividing curtain between the men and the women was down its full length for the first time in the history of Korea. Among the higher-class guests present was a prince who sat beside his wife, one of the ladies-in-waiting at the palace. Truly, it is startling to think of the contrast between the Korea of twenty years ago and the Korea of to-day. There sat many ladies who had always been so carefully nurtured and so completely secluded that one naturally thought it must be a frightful ordeal for them. Yet seemingly it was not so, for they chatted and laughed and seemed to feel as much at home in the gaze of the world as do their Western sisters. Hail to the new Korea!—*World-Wide Missions.*

What One Japanese Has Done

Says *The Christian Work and Evangelist:*

We can not refrain from speaking of Mr. Omoto's remarkable "Factory Girls' Home," at Matsuyama. Mr. Omoto, when a young man, had been banished from his father's home because of his drinking habits. One night he left a drinking-house to break up a service a Christian missionary was holding in the city. He was attracted by the remarks of the missionary, and ultimately became a convert to Christianity. He found employment in a factory, and soon rose to a responsible position. He at once noticed the dreadful conditions under which the factory girls lived. With the aid of Mr. Gulick and Miss Parmelee, two of our most capable missionaries, he started a home for these girls. Here they lived under immensely improved conditions, and at very low rates. Then Mr. Omoto began a night school for the girls. The home has now grown to large proportions, with instruction covering every branch of learning, and special emphasis is laid on instruction in religion and morals. The factory owners have been so impressed with the effect of this home on both the health and conduct of the girls that they have persuaded Mr. Omoto to open schools in other boarding-houses.

SIAM AND MALAYSIA

The Fruit of Twenty-seven Years

In his annual report, says the *Malaysia Message*, the Rev. J. A. B. Cook, who has seen twenty-seven years of service as a Presbyterian missionary in the Straits, records some of the things that have cheered him and his colleague, Mr. Murray, in the year's work among the Chinese:

Despite the general business depression and corresponding straitened circumstances of agricultural members, they have averaged two dollars per member in their gifts. One of the oldest Chinese members and a former preacher, who is still a voluntary local preacher, gave $100 to the Preacher's Fund as a thanksgiving for special mercies received. Another Chinese friend made a free gift of land at Seletar, a country district on Singapore Island, where work already in existence will now be pushed. Another Chinese friend gives the privilege of felling wood, another gives planks from his sawmill, and yet another Chinese gives $60 toward the building.

All these, so far, have not declared themselves Christians; but there are scores and hundreds of Chinese like them there and in China, who have come under the spell of Christ, and of whom many will before long come out clearly and show themselves to be Christians by name as well as by sentiment and conviction.

Progress of the Gospel in New Guinea

The Neuendettelsau Missionary Society sent its first missionaries to New Guinea, the great island east of the Dutch East Indies, in 1886. Since then the progress of the work has been continuous, until there are now 13 stations, where 23 missionaries and 11 helpers have gathered 1,637 native Christians, 536 catechumen, and 569 scholars. In the spring of 1905, there were only 8 stations, 16 missionaries, and 3 helpers, 73 native Christians, 103 catechumen, and 259 scholars. The

increase of native Christians in three years, from 73 to 1,637, is especially remarkable. It is to be regretted that the income of the Neuendettelsau Society has not increased as the work progressed, so that the society is now threatened with a considerable deficit.

Items from Siam and Laos

In one Laos town, service was announced by the town crier, the monastry drum was beaten to call the audience together, and Rev. Howard Campbell preached standing within a few feet of a large image of Buddha.

The Governor of Chieng Mai has deeded half an island, his own land, to the mission for a leper settlement. It is a tract of 160 choice acres, where the Governor's pet elephant has long been sole monarch, for he was so vicious no one dared approach him; he would push over a house or kill a man that stood in his way. Meanwhile lepers roamed everywhere begging for food, a menace to the public. Buddhism regards leprosy as retribution and never relieves its victims.

The Third Church, of Bangkok, now uses an individual communion set, presented by a Chinese member.

The Boon Itt Memorial is in course of erection; a two-story brick building with verandas on both floors. The management will be on the Y. M. C. A. Plan.—*Woman's Work.*

INDIA

A Bible School Needed for Burma

Bible Schools are the outcome of a new phase of development in the Christian Church. The need for an interdenominational Bible School has arisen of late years in India, where government has given a sound English education to a mass of Indian youths who have had no opportunity to study the Bible or to learn anything definitely of the Christian religion outside the mission schools. The fact of so many diverse forms of Christianity which work to evangelize the country has given educated men a curious desire to seek for themselves what the Bible teaches; to go to the source of Christian faith and judge for themselves. Three-quarters of a million of Indians—Hindus and Mohammedans—reside in Burma. Their separation from their Indian homes has also freed them from many restraints of caste and custom that bound them there, and were fetters hard to break. In Rangoon, where these men, educated away from their superstitions, occupy a foremost place in all responsible positions, there has arisen a spirit of inquiry and a seeking after Bible study that deserves recognition. The only suitable response is a school where they can study the Bible carefully and prayerfully, where they can learn to know the God of the Bible.

The proposal to establish in Rangoon a branch of the New York Bible Teachers' Training School has met with a hearty response from Dr. W. W. White, the president, and funds are needed to start and carry on the work till it becomes well established. This Bible School is to meet the need of educated men who can pay for it when they know its value. It is not primarily for the training of mission helpers, as each mission prefers to train its own. It is for those for whom at present no special provision is made, and who, when reached, can do more for their countrymen than any other class.*

An Indian Christian University

The proposal to convert Carey's college at Serampore into a Christian university for India is one which must appeal to all lovers of missions. If it is carried out, as we believe it will be, then Carey's original intention will be accomplished. He always meant it to be something bigger than a Baptist training college, and one making an appeal to the entire population. An interdenominational committee has agreed to the scheme, and the principal of the college has come to England to interest British people therein.

---

* Contributions or inquiries may be sent to Mrs. W. F. Armstrong, 541 Lexington Avenue, New York.

This project should receive the heartiest support from our people. The advantage to India of such a university can not be exaggerated. Every close student of Indian questions must perceive that the native population is destined more and more to do its own evangelization. The people, emancipated through British rule, are feeling, as never before, their own power of self-government, and this is as true of the Church in India as of the State. If the Church of the future is to have wise leadership, its promising youth must be trained in a *Christian* university. The quarter of a million pounds asked for to complete the scheme ought to be immediately forthcoming. It is one of the most important pieces of work ever undertaken in our great dependency.—*London Christian.*

Death of an Eminent Saint

Writing on the death recently of the first convert from Zoroastrianism in modern times—Dhanjibhai Nauroji—Principal Mackichan (Wilson College, Bombay) says that tho the Indian Church has lost its most outstanding personality, and one of its most trusted leaders in spiritual things, he was an Indian to the core—lover of his country and his people. His acceptance of a new faith did not change the framework of his mind and spirit. He gave to Christ and His religion all that belonged to him as an inheritance from the national life of which he formed a part. His theology was suffused with elements of value that came to him from this long ancestry. His stanchness was worthy of a member of a nation which, like the Jews, has survived so many vicissitudes of untoward national condition; and his consciousness of God, his sense of a divine all-embracing Presence, was also a part of his Eastern inheritance.

Hindu "Holy Man" Converted

The October number of *World-Wide Missions* contained an account of the conversion of the Sadhu (or holy man, of one of the Hindu sects), Ram Das, in Rurki District, Northwest India, and of his zeal as a Christian. Now from Gulbarga, South India, comes the report of another Sadhu convert, whom the Rev. J. H. Garden calls "the most earnest convert we have ever had." "Tho he has been a Christian for only a little over a month, he has committed to memory the Creed, Lord's Prayer, the Ten Commandments and much of the Catechism. He has also read a great part of the New Testament and the whole of 'Pilgrim's Progress.' He is able to confound from their own books his former co-religionists and we hope great things from his zeal and devotion and learning."

Success in a Methodist Mission

The Multra District Conference of the India Mission of the Methodist Episcopal Church was held the latter part of August, and the workers reported there had been more than 1,600 people baptized in nine months. The itinerating band had visited 246 villages, taught 7,663 Christians, preached to 32,424 non-Christians and torn down 115 shrines of evil spirits. Nineteen pastors are supported by the people whom they serve.

A Present from a Traveler

At the mission-church at Kôtgur, in the Himalayas, on September 13, the world-renowned explorer, Dr. Sven Hedin, who had just returned to civilization after his travels in Tibet, was one of the congregation. Before leaving Kôtgur for Simla on the following day he generously presented the Rev. H. F. Beutel with the gold watch which he had used throughout his two years' journey, in token of his sympathy with and appreciation of missionary work. The watch, as Dr. Hedin desired, is to be sold for the benefit of the work in Kôtgur.

A Missionary Church

The sixteenth annual report of the Tinnevelly District Church Council for 1907 has recently come to hand. The agents of the council include 41 Indian pastors, 10 inspecting schoolmasters, 31 evangelists, 151 catechists, 419 schoolmasters and 162 schoolmistresses. In the district there are 60,000 Chris-

tian adherents, some 15,000 of whom are communicants. In the 456 schools there are 15,146 scholars. The contributions of the Indian Christians to the funds of the Council (exclusive of school fees) amounted to Rs. 64,412. In the report the missionary efforts of the church are dealt with under three heads; namely, "voluntary evangelistic work," "work of the Missionary Association," and the "work of the Indian Missionary Society." The advances made by the latter during the year under review have been noted from time to time in our pages. The work of the Missionary Association is carried on by 32 evangelists, one of whom is in the Wynaad. In the Palamcotta Circle, 30 voluntary bands went out preaching, and all the villages within ten miles were visited.—*C. M. S. Gleaner.*

TURKEY AND PERSIA

Congratulations to missionaries in Syria and Turkey, especially to those who after the long night of toil—threescore, fifty, forty years—now see this day of victory for truth. Others labored and died not having received the promise, yet this victory is theirs also. Levi Parsons and Pliny Fiske, Goodell, Dwight, Hamlin, Bliss, Calhoun, Van Dyck, Isaac and Wm. Bird, the Eddys, father and son, they are all in this victory; and most fully those of them who best revealed the Father and, to antagonistic races, showed the meaning of "brotherhood," the new word which stands out on to-day's banners of rejoicing. — *Missionary Herald.*

The Make-up of the Turkish Parliament

The list of racial names comprised in the membership of the new Ottoman parliament is formidable, and indicates the initial difficulty which the leaders of the Young Turkish movement will have in guiding and unifying so motley a company of representatives of such diverse tongues, creeds and interests. To take them alphabetically by race, there are Albanians, Arabs, Armenians, Bosnians, Bulgarians, Circassians, Greeks, Jews, Kurds, Servians, Syrians and Turks. And by creed—and creeds in Turkey represent separate political entities—there are Moslems, Greek Orthodox, Armenian and Protestant Christians, Jews and Druses. The Senate, of from sixty to eighty members, is appointed by the Sultan—that is, under the régime of the moment, by his ministers. The deputies in the lower house are supposed to represent constituencies of 50,000 males, and will number about 250. With all these differences of race and faith go varieties of dress and tongue, which add to the complexity and the difficulty of the problem. Turkish is the official language of the government and of debate, but Arabic, Greek, Armenian, Bulgarian, Servian, Albanian and other tongues are spoken by delegates. It is evident that if we had not assimilated our immigrants as they came to us we should have a like problem on our hands. On a smaller scale it is the problem of South Africa, with its Dutch and English tongues. It would be a serious question in China, where the written language is one and the spoken dialects many, and for India, if parliamentary government were to come.—*The Congregationalist.*

Free Speech in Turkey

Now that the censor has lost his job in the Turkish Empire, words tabooed for over thirty years will come trooping into print again. A postmaster once held back *The Independent* on account of its editorial on "Thanksgiving Turkey." No geography might contain "Armenia." Tho thousands of men and boys were named "Murad," it has not been allowed in the language, not even on deeds of property, since the present Sultan deposed his brother Murad. "Youth" was a fatal word; it suggested Young Turks. Mention of any "Society" was forbidden; so were "statue of liberty," "republic," "revolution," or anything that sounded like "constitution." So dangerous was the word "freedom," that even "free alcohol" was banished from a work on chemistry. It was of no use

to translate, "The Son of God goes forth to war"; choirs will soon be singing it.

A Tuberculosis Sanatorium for Syria

The long-planned-for sanatorium for which Dr. Mary Pierson Eddy has been working has now been opened near Beirût. Dr. Eddy writes:

For three months I had been preparing the house and grounds, and two tent-houses were already up. Later we erected a large tent-house, called by the patients "the Hotel," and two white canvas tents. The sanatorium itself was not used at first, except as an administration building, as we planned that our patients while still few in number should sleep, eat, and remain during the day in tents, tent-houses, or among the pine-trees by which the house is surrounded on three sides.

All went well at first; the patients gained splendidly, until one day we began to hear rumors of stealthy steps around the tents at night. Our midnight callers became bolder, our patients more fearful, and then came a memorable night when the wild beast walked boldly under our very windows and uttered most blood-curdling howls. Next night the very last patient slept indoors. Later we found it was a large wolf. As summer advanced, we were pleased that people came, in ever-increasing numbers, from every part of the country to see the sanatorium.

The sanatorium has two homes. One is on the mountains of Lebanon, over 3,000 feet high, where patients can stay from May until November. The other home has winter quarters at Junieh Bay, where buildings are now being erected, as a memorial to the late Teunis Hamlin, D.D., of Washington, D.C.

The Girls' Seminary at Sidon

One of the potent forces for uplifting Syrian women is the Sidon Seminary. Fifty years ago it began with ten girls. The influence of the school has not been shut up to Protestants, for a recent report shows among the students 38 Protestant, 30 Greek, 18 Catholic, 5 Maronite, 11 Moslem and 11 Jewish girls. The seminary has grown to the limit of its buildings in spite of frequent enlargement. In response to a recent appeal, funds were provided to buy adjoining property, and the seminary now enters on a new era of wider usefulness.

Persian Missions

Persia is undoubtedly one of the neglected mission-fields. It is more than one-third the size of India, its area being 630,000 square miles, with upward of 12,000,000 inhabitants, against 1,500,000 square miles in India. Yet comparatively little missionary work has been done in the country. Modern missions in Persia were begun in the sixteenth century by Roman Catholic monks among the Armenians. There are at present from 8,000 to 10,000 Roman Catholics in Persia. The earliest Protestant missionaries were Moravians, who in 1747 came to labor among the Parsees. They were, however, unable to remain, owing to the disturbed condition of the country. The first permanent Protestant mission was established in 1835 by the Rev. Justin Perkins and Dr. Asahel Grant at Urumia for the special purpose of winning the Nestorians to evangelical Christianity. In 1871, Teheran was occupied; Tabriz in 1873; and Hamadan in 1881. Through the endeavors of Dr. Bruce, an Indian missionary, the Church Missionary Society established themselves in 1869 at Ispahan; and later at other places in the South. In 1895, the total number of Protestants was estimated at over 3,000 communicants and about 10,000 adherents.

Lutheran Work in Persia

The Hermannsburg Missionary Society has conducted missionary work among the Nestorians in northern Persia since 1880, its missionaries being three natives who have received their theological training in German Lutheran institutions. The Swedish Lutheran Church in America has also labored among the Nestorians since 1888. A special conference on Persia followed the General Evangelical-Lutheran Conference at Hanover, which was held from September 15 to 17, where an appeal from the Nestorians for increased means for the work and for enlarged activity was diligently discust. It was decided that the Hermannsburg Society and the

Swedish Lutheran Church (Augustana Synod) send two representatives to Persia to thoroughly investigate the conditions there before enlarging the work. This was wise in view of the fact that some criticism has been made of the methods of the native missionaries.

Mohammedan Missions

Dr. George Adam Smith, preaching before the Baptist Union of England, teaches us there is an unwonted revival of life and religious thought and tolerance among the Mohammedans. Instead of that faith forming a well-nigh impenetrable wall to everything Christian, it now transpires that the opposite is true. The leaven of Christ is seen in the fact that there is demanded the liberation of woman from the hitherto and seemingly impenetrable darkness of her condition and life; in the fraternizing of Christians and Moslems in the Turkish Empire. This is surely the actual forsaking of some of the essentials of Mohammedanism.

Young Turks in Robert College

The latest report states that there are now 34 Turkish students in Robert College, that noble institution which stands high up over the Bosporus in full view of Yildiz Kiosk, and so has from its foundation been an eyesore to the Sultan, who did his best and worst to hinder the establishment of this famous Christian college by Dr. Cyrus Hamlin and the other American missionaries. Think what is meant by such an innovation as this entry of 34 youthful Turks, all Moslems, within those walls! Such an event is one of the most startling among all the recent revolutionary incidents transacted in the near East. Under the tyrannical rule of Abdul Hamid and his corrupt and cruel camarilla, no Turkish students were ever free to come under the beneficent shadow of the great American center of Christian teaching in Turkey, which during a whole generation was educating those fine Bulgarians who now lead the civilization of their nation. The horrible Hamidian despotism is over, and under the Constitution this band of Turkish youths has hastened to enjoy the privileges hitherto forbidden.—*Homiletic Review.*

AFRICA

Progress of Missions in Africa

Sixty-seven years ago David Livingstone penetrated into the heart of Africa, where he established his first mission. During the next ten years he moved about through a region inhabited by several tribes without marked success, so far as the conversion of the natives to Christianity was concerned. Set that beginning in contrast with a description by Rev. Donald Fraser, a minister of the Livingstonia Presbyterian Mission in Africa, of a recent convention held by the native church. Those who attended, several thousands in number, camped in booths erected in the woods. On Saturday 190 adults and 121 children were received into the church. Early Sunday morning the Lord's Supper was celebrated by 934 communicants. Later a preaching service in the open air was attended by about 7,000 persons. In the afternoon the church was packed with a congregation of 3,000 for a missionary meeting, and twenty-four native teachers offered themselves as missionaries. One of the impressive scenes of the Pageant at the Orient in London last summer represented Livingstone surrounded by blacks in Africa declining Stanley's proposal to escort him to the sea and back to his home in England. This word-picture drawn by Mr. Fraser would be a fitting sequel to that scene; and yet it must be remembered that modern missions are yet in the period of seed-sowing. A generation hence this scene of to-day may be regarded as only one of the first signs of the accomplished conquest of a great continent for Christ.—*The Congregationalist.*

How They Suffer in Africa

The late Bishop William Taylor narrated the following:

I saw a woman who had been accused of witchcraft, and condemned to death

by ferocious ants. She was bound to an anthill—often from 10 to 15 feet high—and kept there all day. The cries of her infant were such as to cause her release at night. The victim usually dies in two days, but this woman was bound and tortured for five days, and then driven away because "she was too hard to kill." She crawled in a terrible condition to the mission station, and the missionary told me she was the most pitiful sight he ever beheld. After careful nursing for months she recovered, and this woman, so terribly scarred and disfigured, was converted at my services. The recital of such scenes may seem terrible to civilized nerves, but how much more so is the endurance of them by millions of helpless human beings? "Jesus Christ came to destroy the work of the devil." Pray daily that Africa shall speedily know Him whom to know aright is life eternal.

Work for Women in Egypt

Missionary work in the Nile Valley has availed somewhat to usher in a new day for Egypt's womanhood. There are schools for girls which touch some 5,000 lives, while Bible women going into the harems carry the glad story of salvation to more than 5,000 others, both girls and women. Already there have been gathered into the Church a membership of 9,895, of whom 4,727 are women. And the signs of progress among the women of this Christian community are most encouraging. A missionary recently visited a native congregation at an outstation, and when asked to speak to the women's missionary society was surprized to find some 80 women present. Thinking it would be well to call on some one or two for prayer, the missionary asked the pastor if there were any one who could be relied upon to render this service. "Oh," said the pastor, "just call on any of them."—Rev. C. K. Watson.

Methodism's Share of Africa

Methodism is now established in six important centers. On the west coast there is Liberia, the negro republic, demonstrating the abilities of the black race in government and civilization extension; Angola, a vast and healthful plateau with great opportunities among the intelligent Bantu and other races; and the Madeira Islands, where the work is among the Portuguese Roman Catholics. Two centers are on the east coast—Portuguese East Africa, a wide-open field for the extension of the Gospel among the native Africans; and Rhodesia, a colonial empire under the British flag, where Anglo-Saxon civilization is helping the advance of the Cross. In North Africa, Methodism has been led to begin a frontal attack on the Moslem stronghold in the continent. These various territories, which have practically been assigned to the Methodist Episcopal Church, include half a million square miles of territory, and more than 10,000,000 pagans and Mohammedans for whose evangelization Methodism would seem to be responsible. They represent opportunities among whites and blacks, among pagans, Mohammedans and Roman Catholics. God calls Methodism to make a forward movement in the conquest of Africa.

Presbyterians' Share

Says the *Assembly Herald:*

More than 800 men, women and children confest Christ in a year at one church—a thousand attend. Practically all the churches having native pastors have come to self-support in the past two years. Schools are crowded in Kamerun interior. Four hundred students at Elat, 50 of them girls. Scores are turned away. Pupils pay a tuition. Girls can no longer be prevented from attending school. German Government forbids the marrying of little girls. Polygamy is crumbling before civil law and divine gospel; 20 candidates for the ministry.

Our denominational responsibility is the evangelization of 5,000,000 in Africa in the present generation. Sane and Scriptural proposition. Men and means are desperately needed. Ours to raise up a native ministry and evolve a self-supporting, self-propagating church and school.

The Situation in the Sudan

This district in North Central Africa, "as large as the United States and more densely populated," is today almost untouched by any Christian missionary effort. In the Sudan proper, there are estimated to be still 50,000,000 people who know no more of Jesus Christ as Savior of the world

than if He had never come. A few missionaries of the Sudan United Mission and of the Church Missionary Society have in the past few years entered the western border-lands of this vast untouched district. The United Presbyterians have planted one or two stations on the Upper Nile in the East; but these are only solitary lighthouses piercing the dense gloom of heathen darkness which stretches for fifteen hundred unbroken miles from the most inland station in the west to the nearest lonely station in the east. The Church Missionary Society, of England, also has a few missionaries on the southwestern border, in Nigeria.

Why Leopold Grants No Reforms

The answer is given by Mr. John Daniels, the corresponding secretary of the Kongo Reform Association, in the December number of the *North American Review*, in a clear-cut article upon "The Kongo Question." The reason for Leopold's incorrigibleness, says Mr. Daniels, is brief:

King Leopold has achieved world-wide repute as a promoter and financier of extraordinary ability. The Kongo Free State is his supreme business success. The profits yielded by the merciless rubber system to Leopold and his copartners in their non-official capacity as chief shareholders in the concessionary companies are, as is proved even by the published figures, enormous. The Belgians have won fame only as a nation of keen merchants and traders. Leopold's business associates in the Kongo investment include many of the foremost citizens of Belgium. Undoubtedly the institution of genuine reforms in the Free State would appreciably diminish the profits from the colony, and might even necessitate temporary grants in aid. Leopold and his fellow stockholders are averse to any reduction in their present profits. Leopold's dividend-loving subjects are not only disinclined to be money out in the Kongo bargain, but see in it no contemptible opportunity for increased income. The net result of this hearty accord between the business king and his business people is that Belgium, unforced, will not introduce reforms in the Kongo.

A Christian Commonwealth

The Canadian Congregationalists are partners in a little Christian commonwealth at Chisamba, West Central Africa. Here, under the leadership of seven workers, the various sides of a Christian community are being forwarded. The Gospel is preached, scholars are taught, the sick are doctored, the farmer and mechanic are trained. There are 180 church-members, a Sunday congregation of 1,500, 850 scholars in six schools, 19 evangelists regularly visiting a district of 10,000 population, a hospital with cottages under two doctors, and an industrial department—all maintained for $5,000 a year, or 50 cents per church-member. The work will shortly be enlarged.—*Missionary Herald.*

A Wonderful Opportunity

Nearly two years ago a dispensary was opened by the missionaries of the English Church Missionary Society at the foot of Mount Kenia, in British East Africa, and this has since developed into a permanent medical mission. Dr. T. W. Crawford writes:

We have a wonderful opportunity here, as we come in touch with hundreds every day, and we have a congregation of from 300 to 400 on Sundays. Our work has grown so much that I am making arrangements to extend my in-patient department to 50 beds. We have generally from 25 to 30 in-patients all the time, and only 15 beds. We have commenced a day-school with 40 scholars.

A Convention in Africa

Rev. Donald Fraser writes from the Livingstonia Presbyterian Mission in Africa:

We have just closed one of the greatest conventions the native church has yet held. It was much the largest in point of numbers, and in sustained attention, quiet, earnest decorum, and in practical results it will rank with the best. We made preparation for the accommodation of thousands of visitors by the erection of booths in the woods. About 5,000 visitors came, and on Saturday we received into the church by baptism 190 adults and 121 children. On Sunday, in the early morning, 934 Christians sat at the Lord's table. At ten o'clock we held our worship and preaching in the open air with a congregation of 7,000 gathered about us. In the afternoon the church, which will hold 3,000 people, was packed for the usual missionary meeting. Twenty-four of our teachers offered themselves as missionaries. The lead-

ing subject during the convention was "Christian Love."

Persecution in Madagascar

Speaking recently at the annual meeting of the Brighton auxiliary of the London Missionary Society, Rev. James Sibree, of Madagascar, gave a lamentable picture of the condition of mission work in that island. He said that twelve years ago they had a larger number of people connected with their congregations and of children in their schools than now, with a greater number of pastors and teachers than in all the other stations of the London Missionary Society put together; but with the appointment of the present governor, in 1906, a régime of bitter hostility to all missionary effort commenced. The Y. M. C. A. had been broken up, school-teaching in the churches had been prohibited, with the result that three-quarters of their day-schools were closed; and the official school-teachers were instructed to gather the children on Sundays for secular lectures. Mr. Sibree added that altho games and sports and debasing amusements were permitted on the Sabbath, "if twenty-one Malagasy met on the Lord's day to study the Bible they were liable to imprisonment."

The Difficulties in Madagascar

Friends of Protestant Missions in Madagascar had devoutly hoped that their protests to the French Government would bring a change in the attitude of the Governor-General, M. Angagneur, after his return from his journey of consultation with the government in France. No change for the better has come yet, as is apparent from a letter of an American Lutheran missionary, Pastor Picard, published in the *Journal des Missions Evangeliques*. M. Angagneur had given the American missionaries reasons to expect permission for the reopening of some twenty of their closed houses of worship (of 43 houses of worship, 42 were officially closed in 1906), but permission was granted for the reopening of 4 houses of worship only. The only reason given for the continued closing of 38 houses of worship is "on account of higher political reasons." Thus the missionaries in Madagascar are still threatened and persecuted by the Governor-General.

EUROPE—GREAT BRITAIN

A Million Shillings' Campaign

An effort which has been made by the friends of the London Missionary Society to render Dr. Wardlaw Thompson's year of office as chairman of the Congregational Union a special missionary year is to culminate in the raising of a million-shillings' fund before March 31st. To this end an appeal is being addrest by Dr. Wardlaw Thompson to all ministers of Congregational churches and supporters of the society. The fund is needed, not for launching out in new directions, but to provide for the normal development of the work upon which the society is engaged, and to obviate the necessity of reducing expenditure by withdrawal from some large field of labor, which would be regrettable in face of the phenomenal opportunities for the extension of its work presented by events, particularly in the East. One donor has already given Dr. Wardlaw Thompson the first 10,000 shillings, and has promised the last 10,000.

An Inspiring Offering

We hear so much of the decline of interest in regard to foreign missions that it is always gratifying to know facts which point in the contrary direction, and testify to the existence of wide-spread sanctified enthusiasm in respect of Christ's command to proclaim His Gospel to every creature. It has just been announced that the amount of the fund which it was decided to raise in celebration of the jubilee of the Women's Auxiliary of the Wesleyan Methodist Missionary Society was found, on Thanksgiving day, to have reached the noble sum of £25,967 8*s.* 11*d.* No wonder the opening hymn at the gathering was the triumphant "All hail the power of Jesus' name!" As Dr. Barber finely

said, the women who took part in the creation of the fund have been "linking the loving heart of England with the aching heart of heathendom"; and it may be added that they have been helping to link that burdened heart to the yearning heart of the Savior.—*London Christian.*

Gifts for Medical Missions

It is interesting to note that the medical mission auxiliary of the Church Missionary Society organizes support for endowing 1,500 cots or beds in its mission hospitals, and in 1906-07 collected £30,000 for the support of its 76 doctors and 52 nurses.

The sum raised by the Baptist Missionary Society's Auxiliary increased from £432 to £9,522 in five and a half years for the support of its 21 medical missionaries and its 6 nurses. This society also organizes support for 183 endowed cots or beds. These are the only two societies which possess a medical mission auxiliary.

Falling Off in Receipts

Says the *C. M. S. Gazette:*

In our committee-room we have been obliged to cut down the estimates once more, till now the total estimated expenditure for the year ending March, 1910, stands at £370,000 as compared with £377,000 in 1904–05, and £382,000, £391,000 and £379,000 in the subsequent years. In other words, the committee have been obliged to decide that in the year ending March, 1910, the expenditure is to be £7,000 less than five years before, and if we look at the staff of missionaries we find that it has not been maintained at the strength of two or three years ago. It should be borne in mind that these comparisons must be viewed in the light of the fact that in the previous years there was an income increasing at the rate of about £10,000 a year, and an increase in the staff of about 50 each year.

Presbyterian Retrenchment

The Presbyterian Church of England is in the same sorrowful case. The convener of their Foreign Mission Committee has to head an appeal with the word "Retrenchment." He goes on to say:

The word is written with deep pain, but there stands the humbling fact. Time and again the warning note has been sounded. Year after year, struggling with an inadequate income, and meeting our liabilities from sources that could not be permanent, we have tried to convince the Church of our critical financial position. Last year there was a noble response to a call from the Synod. Congregational contributions were increased substantially, but not by any means sufficiently. This year there is a serious falling off again. Have we hesitated too long? Has our faith been rashly imprudent? In any case the blow has fallen, we can not help ourselves. Next year our mission will receive, for the prosecution of its work, £1,000 less than it needs to maintain it barely, according to the present outlook, on the present scale. And that is but a beginning of our reductions.

Golf Balls vs. Foreign Missions

The people of this country spend on golf balls—the balls alone, apart from the upkeep of links, etc.—as much as they do upon foreign missions, said Dr. Horton on a Sunday morning. The discovery had come to him as a great shock. By self-denial simply in the matter of this single luxury, the treasuries of all the missionary societies might be filled to overflowing. The Congregational churches contribute for foreign missions on an average three cents a week for each of their members. Everybody knows the missionary zeal of Dr. Horton's own congregation, so that it is not surprizing to hear that in the case of the Hampstead Church the contributions to the London Missionary Society amount to an average of 18 cents a week for each member. It does not seem at all an impossible thing that that average should be reached by many of, if not by all, the churches of the denomination.

John R. Mott in London

During his recent campaign in England, Mr. Mott spoke often, especially to students, and always with great power, among the rest in London and Albert Hall. Of this meeting the *British Weekly* says:

The students were there, row upon row, thousand upon thousand. It was not at all the gathering one associates with—let us say a missionary May meeting. The greater part was composed—and that was the wonder of it—of young men and young women. Mr. Mott had asked for the ear of the students of

London. It was given him. Mr. Mott is one of those convincing optimists who do not minimize the powers of evil, but who, watching with wide-open eyes the great world movements, see above and amid them all the movement of the Holy Ghost. In a few rapid sentences he pictured the growth of the Church in Japan, in Korea, in China, the Philippines, and Ceylon. Christianity was daily making stronger appeal to the brain as well as the heart of India. This was the strategic time, the time to bring up the reenforcements, for the enemy's lines were wavering. I challenge the strongest men of the universities of the British Isles to prepare themselves for leadership; I challenge you to a proper comprehension of the imperial sweep of our plan, of our resources; I challenge you to a larger unity. In my judgment a proper plan of cooperation would be more than equivalent to doubling the present missionary forces.

The Education Bill in England

Few subjects have begotten so bitter and wide-spread a controversy in England as this matter of religious education in public schools. The Minister of Education, Mr. Runciman, has been consulting with representative leaders on both sides, such as Dr. Clifford, and the Archbishop of Canterbury, seeking to find the *maximum* of *concession* each party would yield, and the *minimum* of *demand* each would insist on. A compromise has been effected, and is embodied in a bill, the substance of which is that the denominationalist party, mostly Anglican, give up their schools to be public and elementary, the standard of religious teaching to be undenominational — *i.e.*, simply Biblical; and that, where parents so wish, denominational teaching be given on two days a week, but not at public cost; and that religious tests for teachers be abolished. We devoutly hope some such measure will prevail, for antagonism has been bitter for seven years.

The House of Lords and the License Bill

The government bill, on the subject of licensing, which in the eyes of the friends of temperance promised to work great and beneficent changes, and which took three years to prepare, was by the Commons sent up to the Lords, with a majority of 237 in favor of its third reading. There, however, it met what may prove its death-blow, and its enemies are now classed as the "Beerage and Peerage." We feel disinclined to pass a sweeping judgment upon matters so mixed up with complex politics. But for a long time there has been great unrest in Britain as to the frequent and despotic overruling and overriding of the popular will by this body of hereditary legislators. Steps are now being taken to reform the House of Lords and make eligible to seats only those who have already been members there or are elected to it, or have served a term in the House of Commons. This will no doubt increase the efficiency of the Upper House of Parliament.

THE CONTINENT

The Temperance Wave Strikes Europe

The marvelous wave of temperance sentiment and principle that is now passing over America, and bringing tidings of victories so rapidly that we have difficulty in keeping up with the history of the movement, is not confined to the western hemisphere. Even continental Europe, with its low ideals of morals that have to do with drunkenness, is being affected. In Germany, the home and almost possession of beer, a tremendous indictment of the traffic and its effects upon the people has been drawn up by a number of the leading scientists and college professors, and in Denmark the physicians of the land have drawn up and issued a statement to the effect that in that little kingdom the death of one man out of every seven is brought about by liquor-drinking; Switzerland at a late election by an overwhelming majority ordered the banishment of absinthe, tho the country loses an immense amount of revenue thereby. England, hesitating about passing a bill that does nothing more than slightly reduce the number of public houses, is lingering far toward the rear in this reform.

Medical Missions and German Christians

The German Institute for Medical Missions held its annual meeting at Frankfort-on-the-Main on December 2, where it became apparent to all friends of the cause that the interest in Medical Missions continues to grow rapidly in Germany. The building for the Institute at Tubingen has been so far finished that it can be dedicated perhaps in April, 1909, and the work of training medical missionaries for all German missionary societies can commence at once. The means available amounted to about $50,000, but another $10,000 is urgently needed for the finishing of the building. Another building for the training of lady medical missionaries and deaconesses is planned at an expense of about $15,000, half of which amount has been promised by a friend of medical missions in Bavaria.

Mormon Activity in Norway

The Mormons are carrying on mission work in Norway with a vengeance. Lately they held a meeting in Christiania, at which 400 persons are said to have been enrolled. The president of Scandinavian missions and 33 missionaries from Utah were present. Plans were devised for carrying on an active and extensive mission work over all Europe, where, it is said, 2,000 missionaries are at work teaching Mormon doctrines and inducing people to migrate to Utah. Their headquarters seem to be in Norway, where there are 1,200 adherents, of whom 400 are said to live in Christiania.

The Disaster in Italy

Seldom has there been such a sudden and appalling loss of life as in the recent earthquake which shook Sicily and southern Italy, bringing almost instant death to more than 150,000 men, women and children. Messina and Reggio, with a score of other towns, are in ruins. Christians have hastened to the relief of the survivors, but it is too late to save those who have so suddenly been called to their final accounting for deeds done in the body, whether good or ill.

Questions Before the Duma

The second session of the third Duma has been productive of sensational incidents. All the Liberal organs agree that the present Duma feels that substantial results *must* be accomplished in its second year, if its usefulness and prestige in the country are not to be destroyed beyond rehabilitation. The principal items to be acted on are the following:

The restoration of the ordinary law, the ending of martial law with the tyranny of local governors resulting from it.

Abolition of capital punishment, so as to do away with wholesale executions in political cases.

Universal elementary instruction.

Reconstruction of the local administrative and judicial systems.

Revision of the press laws in the interest of free speech.

Personal immunity and protection of citizens against arbitrary acts of the police.

Religious liberty and equality of sects and creeds before the law.

Temperance legislation.

First Methodist Deaconesses in Russia

In the history of Russian Methodism the first Sunday of November, 1908, will ever be remembered as a "red-letter day," marking the formal opening of Bethany Deaconess Home in St. Petersburg. More than fifty friends of five nationalities gathered in the humble quarters, and brought words of greeting and encouragement to the five plucky deaconesses who had begun their work here during the awful cholera epidemic.

On this same Sunday a communion service was held in the First Methodist Episcopal Society in five languages, and 22 persons were received into the church. The Bethany Home is a hand which our church is extending to the people of this great metropolis, a hand of Christlike love and mercy which shall reach down even to the lowest, and minister to the physical and spiritual needs of everybody, regardless of race, color or creed.—Rev. G. A. Simons.

AMERICA

A Unique Missionary Tablet

At Mount Holyoke College on Founders' day, November 10, there was unveiled a bronze tablet inscribed with the names of her daughters who served as foreign missionaries during the first half-century of her history, 1837-87. These women numbered 178; they went to 18 different countries, under the auspices of 14 Boards. They founded scores of schools, including Fidelia Fiske Seminary, Persia, the Instituto for girls in Spain, and Woodstock, India. Among them were Olive J. Emerson, M.D., who gave a noble life service to Burma, and 8 other graduate physicians who all went out in the second twenty-five years. The first missionary grave at Gaboon was Zeviah Walker's; Mary L. Partridge ('86) was martyred in China.

This tablet is 7 feet high by 5 feet wide; it was cast by the Gorham Company and is erected by college alumnæ. It is the only memorial of the kind ever established. The names of these missionaries and their adopted countries are arranged in the order of classes. The oldest now living is from the class of '44, Mrs. R. G. Wilder, still in India (with Miss Grace Wilder).

Chinese Students Coming

There will soon be a large influx of Chinese students into the United States. An agreement was recently entered into between Minister Rockhill and the Chinese Government whereby the Boxer indemnity was to be used for the purpose of sending 2,000 students to this country to be educated. One hundred students are to be sent annually for four years, and fifty annually during the time of the indemnity. Eighty per cent. of these students are to be trained in the manual arts and the remainder in law and government. A Chinese educational commissioner, with five assistants, is to have charge of the work in this country, but need not of necessity reside in Washington. A similar commission will operate in Peking, and settle the matter of the schools to which the students are to be sent. These students will vary in age from twelve to twenty years.—*Episcopal Recorder.*

Sound Doctrine on Federation

At the recent Federal Council in Philadelphia, while the matter was up concerning sectarian divisions on the mission field, Robert E. Speer said he had no desire to extend Presbyterianism in the Orient, and he wondered why the assembly should be so slow to indorse what had already taken place on the foreign field. He thanked God that it was impossible to translate into Oriental tongues the denominational names of many Christian bodies in America. He wanted to see a living, spiritual corporate union of disciples. He was particularly impressive when he said, in closing: "The younger men—and I know their hearts—have their own day coming, and when it comes Christian unity will be near. They do not think that loyalty to the past means disloyalty to the future. The past is good only as it makes way for a better future."

Mr. Speer was hardly more Catholic in his utterances than his colleague on the platform that evening, Rev. Arthur S. Lloyd, D.D., secretary of the Episcopal Missionary Society, and one of the broad-minded men in that communion, who is doing everything in his power to promote the growth of the brotherly spirit. He said he considered it one of the best signs of the times that when Christians get together they apologize for being apart.

The Task on Hand for Laymen

It is a hopeful sign of the times that the Laymen's Missionary Movement should have made such a triumphant entry into the city of Boston. A series of enthusiastic meetings were held, concluding with a men's mass-meeting in Symphony Hall. Mr. J. Campbell White, the organizer and expounder of mission enterprise, was present, and the assemblies of earnest,

busy men caught inspiration from the eloquence of facts and arguments presented by him. He names, as the standard of liberality for America, in sustaining world-wide mission enterprise, the annual sum of $50,000,000. That amount can be subscribed most any day in Wall Street to build a railroad or capitalize a mining enterprise; why not invest that much within a year for the evangelization of the world—an enterprise in comparison with which railroads and ship canals are child's play?

An International Opium Conference

Everything that helps mankind is pleasing to God. Secretary Root has made another contribution to the welfare of man and the progress of the kingdom of God through his suggestion of an international conference on the opium question. Great Britain, France and Germany accepted the suggestion, and the conference was to meet in Shanghai in January, 1909. At the request of President Roosevelt, Bishop Brent agreed to act as chairman of the American delegation to the conference. It is hoped that Mr. Root's suggestion may result in concerted effort to diminish still further the damage wrought by the drug, especially in China.

The use of opium in Canada and the United States has increased alarmingly of recent years. It has been both imported and manufactured for use by Americans.

Student Gifts to Missions

The faculties and students of institutions of higher learning in United States and Canada, for the year 1907-08, contributed $116,712.59 for missions, an increase of $8,759.65 over last year. The reports show that 22,172 students out of 294,682 are among the contributors, and they average $3.00 each per year. The largest proportion of students contributing are in theological schools and next in women's colleges. The smallest proportion are in medical schools. The same is true of per capita gifts (Bible and missionary training schools excepted). Wellesley reports 1,000 students out of 1,800 contribute $2,257.

Lincoln Memorial University

The university, established about ten years ago near Cumberland Gap, Tenn., is housed in the fine large building erected for the "Hotel of the Four Seasons." It is conducted for the benefit of the mountaineers, and an effort is being made to raise an endowment of $500,000 in commemoration of the one hundredth birthday of Abraham Lincoln. Among those interested in the progress of this university are General O. O. Howard and President Roosevelt.

The New Y. P. M. M. Secretary

Mr. Harry Wade Hicks, who has recently returned from a tour of the world, has accepted the General Secretaryship of the Young People's Missionary Movement of the United States and Canada, and entered upon his duties December 1, 1908. Mr. Hicks has for six years been associate secretary of the American Board of Commissioners for Foreign Missions, and previous to that period was closely identified with the work of the College Young Men's Christian Association as student secretary for the East under the International Committee.

Mr. Hicks brings to the movement excellent executive ability, experience in the work at home, a knowledge of young people, a first-hand knowledge of the foreign mission work in the United States and Canada.

Statistics of Churches in Brazil

	Members.
Presbyterian, General Assembly	9,000
Presbyterian, Independent Synod	5,000
Methodist	6,000
Baptist	5,000
Episcopal	900

FOR THE MISSIONARY LIBRARY

LEADERSHIP. By the Rt. Rev. Charles H. Brent. 16mo, 260 pp. $1.25 *net*. Longmans, Green & Company, New York, 1908.

THE FUTURE LEADERSHIP OF THE CHURCH. By John R. Mott, M.A. 16mo, 193 pp. $1.25. Student Volunteer Movement, New York. 1908.

It is a long time since two books have appeared which are of such real and practical value to all who study the problem of securing laborers for the harvest. The books are on kindred themes, and emphasize the demand respectively for quality and quantity in the Christian ministry. Both will prove of special value to the Christian student who aspires to leadership in the Church of God. The latest volume by Bishop Brent consists of the William Belden Noble Lectures delivered at Harvard University last year. The object of the founder of this Lectureship was "to extend the influence of Jesus as the Way, the Truth and the Life." In none of these six lectures does the writer, who is himself a leader of men, a scholar and a missionary bishop, lose sight of this high aim. After discussing the metaphysics of leadership, and showing how the world is greedy of leadership and that men are keen to be led, he defines a leader and distinguishes him from a mere demagog by showing that the real leader has in him the power of the single motive, the power of the human will, the power of the blameless life and the power of fellowship with the divine. Each of these attributes of leadership forms the subject of a succeeding lecture, and all of them are finally seen in their full perfection and divine glory in the representative Leader of men and Leader of leaders, Jesus Christ. "Whatever gifts a man may possess, whatever efficiency he may develop by industry and application, whatever genius he may have for leadership, his power climbs to its throne only if, leader of men as he may be, he is also the follower of Him who claims to be that which experience more and more proves Him to be—the Way, the Truth and the Life." The rare union of breadth with depth in the treatment of this theme is here found in a remarkable degree. It is an ideal book to put into the hands of those who are hungry for power but ignorant of the price that must be paid to secure real power with God and with men. It is a heart-searching book, and some of the chapters can be read best in the closet. Appearing simultaneously with Mr. Mott's book, "The Future Leadership of the Church," it emphasizes the quality and cost of such leadership.

Mr. Mott's book, which has already received wide and complimentary review by the Christian press, deals with the vital question of how to secure able Christian ministry. This problem, he says, is one of "transcendent, urgent and world-wide concern. It involves the life, the growth, the extension of the Church —the future of Christianity itself."

The opinion of one who, tho himself a layman, has proved by his Christian statesmanship and missionary effort among educated men throughout the world that what he says bears weight, will surely arrest attention to this problem and help solve it. The first chapter discusses the problem, showing the almost universal falling off of candidates for the ministry in practically all lands and churches. In the chapter on "The Urgency" the reasons are given why more and better ministers are needed in the various fields of effort, while the third chapter treats of the obstacles and sets forth all the possible hindrances that face young men who are considering the ministry. Among these he sums up as chief obstacles: The lack of proper effort to lead men into this calling; the attraction of other pursuits; the utilitarian spirit of the age and the lack of an adaptation of preparatory school studies for those who contemplate the study of theology. Among the favoring in-

fluences he mentions the power of example, the maintenance of a Christian atmosphere in the universities, and especially the work of smaller denominational colleges, which are to-day furnishing the bulk of candidates for the ministry. The last chapter is the strongest one in the book. The barb on the hook, the point of the spear is "The Propaganda"—what to do and how to pray that the Lord of the harvest may send forth more laborers made sufficient by Himself for the harvest. The things he suggests are so simple, practical and so thoroughly in accord with the best counsels of the *present* leadership of the Church that the outlook surely is hopeful.

Every missionary should possess both these volumes. The high ideals they set forth apply with equal force to the ministry of the coming native Church in every foreign field, and the future leadership of the Church of God is not a problem of one continent or of one race.

On the Wings of a Wish to the Banks of an Indian River. By E. Mabel F. Major. 12mo, 196 pp. 1*s.* 6*d.* Church Missionary Society, London. 1908.

Here is a bright, attractive, instructive description of an imaginary trip to India taken by boys and girls under the guidance of a lady missionary. The chapters are chatty and entertaining, the descriptions are vivid. The author describes cities, trains, manners and costumes, Hindu temples, idol worship and missionary life. It is a book calculated to interest young people and to awaken in them a desire to carry the Gospel to those in sunny India who have not the light of Christ.

Other Girls. By Edith K. Snell. 12mo, 127 pp. 1*s.* Church Missionary Society, London. 1908.

Many Christian girls and women never stop to think what they owe to Christ. This book will lead them to think by showing the dark pictures of the girls in heathen lands —girls who are bought and sold, who have crippled feet, are eternal prisoners, are slaves of men, and are despised as a lower order of creation. The pictures are not pleasant but they are good for thoughtful girls to see.

Mission Studies. Outlines of Missionary Principles and Practise. By Edward Pfeiffer. 16mo, 279 pp. 75 cents *net.* Lutheran Book Concern, Columbus, Ohio. 1908.

This scholarly attempt to furnish a text-book of missionary principles and practise for the use of students in theological seminaries is the first of its kind in the English language. Mr. Robert E. Speer's book, which has a similar title, consists of essays on a variety of missionary topics. This book, by the professor of theology in the Evangelical Lutheran Seminary, is more like Dr. Warneck's celebrated "Evangelische Missionlehre," and treats the subject both theoretically and scientifically with Teutonic thoroughness. It is not a historical narrative to be read for an hour's entertainment, nor a thrilling story to carry the reader along by the fascination of great events in missions. Its value is for those who desire to dig beneath the surface and reach fundamental principles. Here are some of the themes discust: Is there a science of missions? what is its scope? the place of missions in theology; in the Church; the unity and diversity of the missionary enterprise; the missionary call and aim; the real ground of missions (Scriptural, dogmatic, ethical and historical); missionary means and methods; home missions: its field and object; the nurture of missionary life in the home Church. To each of these subjects the author gives careful consideration and writes as a teacher should. The book is well adapted for use in advanced study classes, is thoroughly evangelical and (notwithstanding some German terminology), strongly American. Careful foot-notes, a selected bibliography and an index add to the great value of this unpretentious manual. It will give all who master it an intelligent grasp of the greatest work in the world and prove an incentive for progressive study of the science of missions.

THE MISSION STUDY CLASS LEADER. By T. H. P. Sailer. 12mo, 140 pp. 25 cents paper, 50 cents cloth. Presbyterian Board of Foreign Missions, New York. 1908.

The mission-study movement has grown to large proportions and is still growing. The great difficulty has been to secure trained leaders. The Young People's movement has developed a few, but more are needed. Dr. Sailer has proved one of the most efficient leaders of these classes. He has learned how to do it by study and experience. In this brief manual he gives many valuable hints on theory and method that should be of immense help to those planning to organize these mission-study classes. After stating some of the fundamental principles, Dr. Sailer gives definite practical suggestions on the preparation of the leader, the assignment of lessons, the conduct of the class and the securing of results. Every leader should have this little book and should study it.

Briefer pamphlets are also prepared for the help of leaders—including some excellent dramatic programs to accompany Dr. Brown's "The Why and How of Foreign Missions."

THE FRONTIER. By Ward Platt. Maps, Illustrated. 12mo, 292 pp. 50 cents cloth; 35 cents paper. Young People's Missionary Movement, New York. 1908.

"World navigation and world history may be divided into three stages: the Mediterranean, which stands for past history, the Atlantic which means the present and the Pacific which holds the future." The horizon of man is expanding and the frontier of yesterday is the home base of to-day. There is no more fascinating history than the story of the winning of the frontier—discovery, exploration, settlement, conflict, cultivation, achievement—with the heroic sacrifice and conquests of the pioneers.

Mr. Platt has packed his book full of information. It is planned for a text book for young people, with supplemental questions and references, but it is good for any one to read and study. One will come from such study a better citizen of the United States and a better citizen of the kingdom of God—with a more clear idea of the way in which the American nation has been divinely guided and of the possible future of the great republic.

NEW BOOKS

INTRODUCTION TO THE STUDY OF COMPARATIVE RELIGIONS. By Frank B. Jevons. 8vo, 283 pp. $1.50 *net*. The Macmillan Co., New York. 1908.

EIGHTEEN YEARS IN UGANDA AND EAST AFRICA. By the Right Rev. Alfred R. Tucker, D.D., LL.D. 2 volumes, illustrated. 8vo, 359–388 pp. $8.50 *net*. Longmans, Green & Co., New York. 1908.

A PARSON IN THE AUSTRALIAN BUSH. By Charles H. S. Matthews. M.A. Illustrated. Crown 8vo, 16-311 pp. $2.00. Longmans, Green & Co., New York. 1908.

DAYBREAK IN TURKEY. By Rev. James L. Barton. Illustrated. 8vo, 240 pp. $1.50 *net*. Pilgrim Press, Boston. 1908.

TIBETAN OUTPOSTS AND BORDER SKETCHES. By David P. Ekvall. 12mo, 227 pp. $1.00. The Alliance Press Co., New York. 1908.

THE LIFE OF JAMES ROBERTSON. By Charles W. Gordon (Ralph Connor). 8vo, 403 pp. $1.50 *net*. Fleming H. Revell Co., New York. 1908.

THE CHURCH AND THE SLUM. By William Henry Crawford. 12mo, 75 cents. Eaton & Mains, New York. 1908.

A MAN'S FAITH. By Wilfred T. Grenfell. 12mo, 50 cents *net*. The Pilgrim Press. New York. 1908.

TOM, DICK, AND HARRY. By Miss Frances Boyce. 2*s*. 6*d*. Marshall Brothers, London. 1908.

MY FATHER'S BUSINESS. By Miss Marion Fiske. Illustrated. 12mo, 80 pp. 1*s*. 6*d*. *net*. China Inland Mission, London, N. 1908.

For use in Library only

For use in Library only

I-7 v.32
Missionary Review of the World
Princeton Theological Seminary-Speer Library
1 1012 00317 9415